

Sandwich, John Montagu of,

A voyage performed by the late Earl of Sandwich round the Mediterranean in  
the years 1738 and 1739 Embellished with a portrait of his Lordship

London 1799

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A  
V O Y A G E

PERFORMED

BY THE LATE EARL OF SANDWICH  
*ROUND THE MEDITERRANEAN*

IN THE YEARS 1738 AND 1739.

---

WRITTEN BY HIMSELF.

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EMBELLISHED WITH A PORTRAIT OF HIS LORDSHIP,  
*AND ILLUSTRATED WITH SEVERAL ENGRAVINGS OF ANTIENT BUILDINGS  
AND INSCRIPTIONS, WITH A CHART OF HIS COURSE.*

TO WHICH ARE PREFIXED,  
*MEMOIRS OF THE NOBLE AUTHOR'S LIFE,*

BY JOHN COOKE, M. A.

CHAPLAIN TO HIS LORDSHIP,  
AND ONE OF THE CHAPLAINS OF GREENWICH HOSPITAL.

L O N D O N :

PRINTED FOR T. CADELL JUN. AND W. DAVIES, IN THE STRAND.

MDCCXCIX.

Wb/68/1510



VOYAGE

BY THE LATE LIEUT. OF SANDWICH  
ROUND THE MEDITERRANEAN

IN THE YEARS 1791 AND 1792

WRITTEN BY HIMSELF

Bayerische  
Staatsbibliothek  
München

EMBEDDED WITH A COPY OF HIS JOURNAL

AND ILLUSTRATED WITH A SEVERAL ALPHABET OF NATIVE WORDS  
AND PHRASES, WITH A COPY OF HIS COINS.

MEMOIRS OF THE NOBLE AND VIRTUOUS LIFE

BY JOHN COOKE, M.A.

CHAPLAIN TO HIS LORDSHIP

AND ONE OF THE CHAPLAINS OF GREENWICH HOSPITAL.

LONDON

PRINTED FOR T. CADDIS, 10, AVE W. MARKET, IN THE STRAND.



TO  
THE KING.

SIRE!

AN early Performance of  
a long-trying and faithful Servant, is  
here humbly offered to Your MAJESTY,  
by

Your MAJESTY'S

Most dutiful Subject

and Servant,

THE EDITOR.

GREENWICH HOSPITAL,  
*March 21, 1799.*



TO  
THE KING.

SIR,

An early Performance of  
a long-tried and faithful Servant is  
here humbly offered to Your Majesty,  
by

Your Majesty's

Most dutiful Subject

and Servant,

THE EDITOR.

Printed by J. G. B. 1799.









JOHN EARL OF SANDWICH.

*Quique sui memores alios fecere merendo.  
Omnibus his nivea cinguntur tempora vittae.*

*London Published as the Act directs 1 Feb. 1799. by John Cooke M.A.*



MEMOIRS  
OF  
THE NOBLE AUTHOR'S LIFE.

**J**OHN MONTAGUE, son of Edward Richard Montague Lord Viscount Hinchbrook, and Elizabeth only daughter of Alexander Popham Esquire, of Littlecote in the county of Wilts, fourth Earl of Sandwich, was born in the parish of St. Martin in the Fields, Middlesex, Nov. 3d, 1718\*.

He was sent at an early age to Eton School. In this celebrated seminary, under the very able Master who then presided there, the respectable Dr. George, he made such proficiency in classical literature, as gave very flattering promise of those matured abilities, which added so much lustre to his name, as he advanced in years. One prominent feature, which at this time marked his character, was the reverence, which he paid to authority, with entire submission to the

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\* Extract from the register of births and baptisms belonging to St. Martin in the Fields, Middlesex.

Baptized in November 1718, 27, John Montague, S. of Edward Richard Montague, Lord Hinchbrook and Elizabeth—born Nov. 3d.

Witness my hand this 28th day of April 1798,

Thos. Wm. Wrighte, Minister.



discipline of the school. Of this he would sometimes, amongst his friends, relate a remarkable instance. On the year in which he left Eton was kept, in regular rotation, the festival *ad montem*. On that day of general festivity and freedom irregularities have been sometimes known to happen. He, with others, was engaged in some fallies, rather eccentric; was discovered, and complained of: and, though he was then Earl of Sandwich, and about to leave the school on the day following, his fellow-delinquents urging him at the same time to resist, hoping, under the protection of his consequence and by his impunity, to escape punishment themselves; yet he listened to better advisers, acknowledged himself still a school-boy, liable to punishment for transgression of rule; which, under a due sense of what he owed to the place of his education, he had the greatness of mind to undergo; though the situation in which he then stood, had he taken an unmanly advantage of it, might have exempted him from any mortification of this sort: a memorable example of duty and submission. He always recollected this circumstance with pleasure, and considered himself as under particular obligations to his worthy tutor (Dr. Sumner) for the advice, which he had the virtue and wisdom, at that critical juncture, to give him. It has been thought worth while to record this little anecdote, as it shews, at so early a period, that love of order and reverence to authority, which he maintained through every part of his life.

In the year 1735 \*, April 12th, he was admitted in Trinity College, Cambridge. During his residence in this seat of learning, he and

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\* 1735, April 12, Admissus est honoratissimus Johannes comes de Sandwich de Hinchbrooke in Com. Hunting.

Annos natus 17 à schola Eton, sub præsidio Dr<sup>is</sup>. George, &c. Magistro Parne Tutore.  
the



the late Lord Halifax were particularly distinguished for their college exercises; and were the first noblemen, who declaimed publicly in the College chapel.

After spending about two years in College, he set out on the voyage, which is the subject of this volume. Mr. Ponsonby, late Earl of Besborough, Mr. Nelthorpe, and Mr. Mackye, accompanied his Lordship on this agreeable tour; with a \* painter, whom, \* LIODARD, as his Lordship informs us in the course of his correspondence, they took with them, “to draw the dresses of every country they  
“ should go into; to take prospects of all the remarkable places  
“ which had made a figure in history; and to preserve in their  
“ memories, by the help of painting, those noble remains of antiquity  
“ which they went in quest of.”

Of the merits of the work, of the taste and learning displayed throughout, the Editor is aware it would ill become him to speak. The book is before the reader. But this was not all, which Lord Sandwich reserved from his travels. He brought with him, on his return into England in 1739, as appears by a letter † of his Lord-  
ship's, written in the same year, “two mummies and eight em-  
“ balmed ibis's from the catacombs of Memphis; a large quantity  
“ of the famous Egyptian papyrus; 50 intaglios; 500 medals, most of  
“ them,” he says, “easier to be read than that which has the inscrip-  
“ tion ΓΑΜΙΩΝ; a marble vase from Athens, with two figures in  
“ *basso relievo*; and a very long inscription, as yet undecyphered,  
“ on both sides of a piece of marble of about two feet in height.”  
It will not be judged superfluous to add, as it shews so strongly his Lordship's indefatigable diligence and thirst of knowledge, that, as appears from the same letter, “he copied above 50  
“ Greek inscriptions never before made public; and took, himself,  
“ plans and drafts of the pyramids, and all the antient buildings.”

† To the  
Rev Dr.  
DAMPIER.



The marble, as a mark of respect to the society, of which he had been a member, he presented to Trinity College; and it is now preserved in their library. The inscription on it has been, with wonderful sagacity, explained and illustrated by the late learned Dr. Taylor; who has made it legible, and intelligible by every reader of the Greek language. What so respectable a person says of the Noble Earl, it would be injustice to his memory to withhold. “*Nolui* “*certè meam opellam deesse, tali potissimum viro hortante, cujus* “*inter postremas laudes olim recensetur, potuisse eum cum fructu,* “*non solum proprio, verum etiam publico, peregrinari.*” The circumstances under which his Lordship discovered this valuable relic are rather singular. “He saw it,” he tells us, “lying among “some rubbish and lumber, in a sort of wood-yard belonging to “Niccolo Legotheti, the English consul, of whom he begged it. “The consul could give no account when or where it was found; “otherwise than that it had lain there a good while in his father’s “lifetime. He set no sort of value on it; and wondered much that “his Lordship would be at the trouble of carrying it away.”

After his return in the year 1739, he took his seat in the House of Lords, being now of age, and commenced his political career. In this interesting part of his Lordship’s life, little more is intended than to set down in order the important posts, which he successively held; with a few occasional observations, which may occur as we proceed.

In this year he was chosen High Steward of the corporation of Huntingdon; a circumstance which, though of less public note, must not be passed over in silence, as he was always held in high respect and esteem by the inhabitants of that antient borough, in the vicinity of his family seat at Hinchbrook; which they were on all occasions most zealous to express. In the year 1750, on the death of Baron Clarke of the Exchequer, he was unanimously elected their Recorder.

It



## MEMOIRS OF THE AUTHOR'S LIFE.

It may not be improper to mention in this place a domestic occurrence: March 14th, 1740-1, he received the hand of the Hon. Dorothy Fane \*, third daughter of Lord Viscount Fane of the kingdom of Ireland.

In his public walk of life, Lord Sandwich was very much connected with the late Duke of Bedford, with whom he joined the party in opposition to Sir Robert Walpole; and his name usually appears in support of the various motions against the measures of Government; and often in the protests of the dissentient Lords, when the motions were rejected by a majority. On the resignation of Sir Robert Walpole, which, after a hard-fought and persevering struggle, took place Feb. 11, 1741-2, Lord Sandwich, with the Duke of Bedford, continued in opposition to the ill-compacted ministry, which succeeded; and spoke repeatedly with acknowledged ability on the questions, at that anxious period, agitated in the house. A speech, which he made 1743, in support of Lord Stanhope's motion for an address to be presented to his Majesty, "That his Majesty will be graciously pleased to give orders, that the Hanoverian troops in the pay of Great Britain be no longer continued in the service of the nation;" and another, with which he prefaced a motion made by himself to the same purport Jan. 31, 1743-4, were much

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\* By whom he had issue:

1. The Honourable John Montague, Viscount Hinchinbrook, born 18th Decem. 1742, who died an Infant.
2. The Honourable John Montague, the present Earl, born 26th Jan. 1743-4.
3. The Honourable Edward Montague, born 30th June 1745, who died 1752.
4. The Honourable Lady Mary Montague, born 23d Feb. 1747-8, who died 1761.
5. The Honourable William Augustus Montague, chosen 1774 member for Huntingdon, born 12th Feb. 1752, who died at Lisbon Dec. 1775.

taken



taken notice of at the time; and considered by all parties as striking models of eloquence and argument. The reputation of Lord Sandwich as a speaker, in a short time rose so high in the general opinion, that, on the establishment of the succeeding ministry, it was observed by the historian, "Opposition languished at their feet, the Duke of Bedford was become a courtier, and the Earl of Sandwich no longer harangued against the administration."

Thus were matters conducted till the dissolution of that short-lived ministry, and the formation of another, distinguished by the appellation of "*Broad Bottom*," in which the Duke of Newcastle and his brother took the lead. On this event taking place, his Lordship soon made a part of administration, and was engaged in a manner more suitable to his disposition and feelings, in support of Government. The Duke of Bedford was appointed first Lord of the Admiralty, and Lord Sandwich second, December 15th, 1744.

In the year 1745, when the rebellion broke out on the landing of Charles the Pretender's son, he shewed himself most strenuous in defence of the reigning family; and was among the most active in raising men to oppose the rebels\*.

In the year 1746, August 12th, the Earl of Sandwich embarked for the Hague, being appointed his Majesty's plenipotentiary to the congress to be holden at Breda for treating of a general peace. During

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\* Commissions borne by the Earl of Sandwich:

1745, Sept. 27, Captain in the Duke of Bedford's provincial regiment.

Nov. 22, Colonel in the Duke of Montague's ordnance regiment.

1755, March 12, Major-general.

1759, Jan. 12, Lieutenant-general.

1772, May 25, General.



the progress of the treaty, he returned for a short time to England, where he arrived in June 1747, and embarked again, July the 20th, with the same powers. In 1748, the definitive treaty at Aix-la-Chapelle was concluded, and signed Oct. the 7th.

The magnificence with which he supported the high character under which he then appeared, the zeal, activity, and address, with which he conducted the negotiations, can no otherwise be so fairly estimated, as by the correspondence, which passed between his Lordship and his Majesty's ministers. The Editor takes the liberty of transcribing one letter out of many to the same purport, from a person, who bore a great share in those transactions; as it shews so strongly, how highly his Lordship's services were at that time esteemed by those most capable of appreciating their value.

"MY LORD, May 29, 1748.

" I had this day the honour of your Lordship's letters (of April the 30th, and May the 5th N. S.) and cannot let the post return without giving you double thanks for the happy end you have put to our most dangerous situation, and then for your kind manner of communicating it to me. We have, all of us, persons that will misrepresent us. I hope, and believe, your Lordship has as few of those backbiting enemies as most people. One piece of good fortune you certainly have, that your address and wise conduct has disappointed the hopes of those, if any such there are, who desire to misrepresent your Lordship as one of an outrageous warlike disposition. I am confident you will do me the justice to own, I have always spoken fairly what I thought when I imagined I saw your Lordship, and some others, very dear friends of mine, giving too much credit to the promises and vain expectations of our allies. I told you so. You thought me in the wrong, I submitted,



"mitted, and did the best I could to support the measures you ad-  
 "vised; and a hard task I had in so doing, consistently with what  
 "was known to be my opinion. Our allys have failed us almost in  
 "every thing; we have stuck at no expence; they have furnished  
 "little or no strength: this being therefore the case, all mankind  
 "agree an end should be put to this. Your Lordship has taken the  
 "first opportunity, and I most heartily congratulate you on the  
 "success of it. Believe me, my dear Lord, you want no support  
 "in this last act of yours. The Duke fees the necessity of it,  
 "and has most graciously and affectionately sent you his appro-  
 "bation. *The King, I am certain, is of the same opinion; and the*  
 "*nation, I will take upon me to say, bless you for it.* I am convinced  
 "you have many consolatory advices from the Duke of New-  
 "castle; but I could not help throwing in my mite, who have as  
 "true a respect for your Lordship as any man, and am desirous of  
 "deserving to be esteemed, as well as to subscribe myself,

"MY DEAR LORD,

"Your most faithful,

"And affectionate Servant,

"H. PELHAM."

There is extant a testimony still more honorable to the reputation  
 of Lord Sandwich, in a letter under his late Majesty's own hand,  
 to the States-General, announcing his Lordship's recal:

"High and Mighty Lords, our good Friends and Allies, and  
 "Confederates,

"The negociations for a general peace having been happily  
 "determined, by the conclusion of a definitive treaty, we have  
 "thought



MEMOIRS OF THE AUTHOR'S LIFE.

“ thought proper to recall our minister plenipotentiary, the Earl of  
“ Sandwich, in order that he may exercise the important post,  
“ which we have confer'd upon him in these kingdoms, *as a*  
“ *recompence for the faithful and zealous services which he has*  
“ *rendered us.*

“ Your good friend,

(Signed) “ GEORGE, R.

“ Given at our Court at St. James's, 29th Nov. 1748.”

He was accordingly appointed first Lord of the Admiralty, February 20th, 1748-9, and sworn of his Majesty's most honourable Privy Council; and, on the King's embarking for Hanover soon after, was declared one of the Lords Justices for the Administration of the Government during his Majesty's absence.

It must not be omitted here, that he was chosen an elder Brother of the Trinity House April 8th 1749, a situation which has always been considered as an honourable appendage to public men. This corporation (styled “ The Master, Wardens, and Assistants of the  
“ Corporation of Trinity House, Deptford Strond,”) consists of 31 members, 20 of whom are captains in the merchants' service; and the remaining 11 are called honorary members, and principally composed of noblemen and officers of high rank in the Royal Navy. For many years the earl of Sandwich and the late duke of Bedford were chosen to the Mastership alternately, each holding it for four years. The merchant captains carry on principally the business of the corporation; and at their monthly general courts Lord Sandwich more frequently attended than any other master.

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He



## MEMOIRS OF THE AUTHOR'S LIFE.

He was also chosen a governor of the Charter-House 2d Feb. 1750-1; an honour, which great men, even of the most exalted rank, have always been ambitious of obtaining; and, though advanced to the highest offices of the state, never seem to think their titles complete without this addition. “Adeo ut nemini, ne optimatium quidem, etiam si ad summam in republica auctoritatem accesserit, omnibus aliis honoribus cumulatus, nisi hunc etiam amplissimum dignitatis ordinem adeptus sit, satisfactum esse videatur\*.” This circumstance deserves the more notice as his Lordship was a very active and useful governor; a frequent attendant at their meetings; zealous in watching over and promoting the benevolent purposes of that excellent foundation. The scholars found in him a sure and constant friend; on all occasions attentive to their interests; and amongst the first to bring forward, and to assist in carrying into execution the plans at any time proposed for their advantage: particularly, as was consistent with the disposition, which he discovered at a very early period †, he was studious to preserve amongst them order and regularity of behaviour, with a dutiful submission and obedience to their masters: to whom on all questions of discipline he gave a firm and never-failing support ‡.

† P. ii.

These accumulated honours will serve to shew in what esteem his Lordship at that time stood both with the King and his Ministers.

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\* From a printed Oration spoken in the Pensioner's Hall at the Charter-House, December 12th, 1785, by one of the scholars on the foundation.

† In order to enlarge his power of doing good Lord Sandwich became a Governor of many charitable institutions, established for the relief of objects oppressed by indigence, sickness, and distress, viz. a Governor of Christ Hospital, of the London Hospital, of the Magdalen Hospital, of the Asylum, of St. Bartholomew's Hospital, President of the Public Dispensary, Carey-Street, and 13th of May 1773, served as one of the Stewards for the Sons of the Clergy.

But



But these fair appearances of merited reward were soon overcast. Political jealousies and intrigue too much prevailed in those days, and ran very high. Some exception and distrust having been taken by the predominant party against the Duke of Bedford, in order to relieve themselves from the Duke, they adopted the measure of displacing Lord Sandwich; trusting that, on this event, which took place June 22d 1751, his Grace would no longer continue in office, as secretary of state. They were not disappointed in their expectation. The Duke stood firm to the friend, whom he had always so much valued, and immediately resigned.

After this the Earl of Sandwich did not hold any office till the year 1755: when he became, with Lord Cholmondely and Welbore Ellis, Esq. joint Vice-Treasurer of Ireland. About this time he received another mark of the high respect, in which he was held by every part of the neighbourhood, in which he lived; being unanimously chosen by the corporation of Godmanchester their Recorder, as he had been some years before Recorder of Huntingdon.

P. iv.

In the beginning of the year 1763, the Earl of Sandwich resigned the Vice-Treasurership of Ireland, and was appointed to an high and important office, for the able discharge of which he had already shewn himself eminently qualified, that of Ambassador extraordinary to the court of Spain. For reasons, however, which do not appear, he did not go; but was appointed first Lord of the Admiralty, April 23d. In September following, he became Secretary of State for the Home Department, in that which was called the Duke of Bedford's ministry, the Duke himself being President of the Council.



At the latter end of this year the venerable Lord Hardwick, High Steward of the University of Cambridge, died. Lord Royston, heir to his Lordship's titles and estates, was a candidate to succeed his father in that honorary office. Lord Sandwich, from his vicinity to Cambridge, from the high respect which he always bore to that learned body, and his ardent love of letters, was naturally ambitious of gaining so respectable a distinction. But he had great difficulties to contend with. The regular course in which the leading authority of the University had for many years run, and the whole strength of the old Duke of Newcastle, their chancellor, to whom most of the heads of houses had great personal obligations, were all in favour of his competitor. Every art and manœuvre were made use of to gain a vote. Masters, who had long been absent, and unconnected with the University, some even in distant countries called home on this occasion, were re-admitted to encrease the number. The family interests and connexions of every individual member of the senate were explored; and every mode of influence, however remote, tried to the utmost. Under all these circumstances, against an opposition so formidable, as would have deterred a man of less determined resolution from the attempt, Lord Sandwich made his way so well, and by his activity, management, and address, gained so respectable a number on his side, that, in the fullest senate, which perhaps was ever known, the election was carried in favour of Lord Hardwick, in the house of Non-Regents, by a majority of only two. In the house of Regents the votes were declared equal. But, a doubt having arisen, whether one of the Masters \*, who had given a non-placet, having obtained his degree by royal mandate had not ceased from the date of his creation to be Regent, and therefore given his vote in the wrong house,

the

\* Mr.  
THOMAS  
PITT.



the merits of the case were referred to the Court of King's Bench; and it was determined, after a long hearing, 25th of April 1765, in favour of Lord Hardwick†.

Lord Sandwich continued Secretary of State till the year 1765, when that administration, from causes which then operated, found their situation no longer tenable.

† See Burrow's Reports, vol. iii, p. 1765.

It does not appear that he held any other place till the year 1768, when he was made joint Postmaster General, with Lord Le Despencer. This is a place requiring no great political exertion. But such a man as Lord Sandwich can fill no place without leaving traces of his ability behind him. It is well known, that, during the short time which he held this office, with his noble colleague, he considerably raised the revenue, and made such reforms and regulations in it, as are found at this day of the most beneficial effect\*.

In the year 1769, the Duke of Newcastle, chancellor of the University of Cambridge, died; and was succeeded in that dignified office by the Duke of Grafton, then Prime Minister. It has been usual, as a mark of respect to the new chancellor, for many of his friends to attend him on his installation; and also for the University

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\* In June 1768, an inquiry was made into a great abuse in the Letter Carriers' office: persons being appointed Letter Carriers who never performed the duties themselves, but employed deputies, reserving to themselves all the emoluments, except a small portion to their deputies. The Postmasters General, feeling the evil consequences of such an abuse, discharged those Letter Carriers, appointed others in their room; and an order was made that they should, each in person, perform their own duty.

In April 1769, a great accommodation was given to the public by abolishing the fee of one penny taken with each Letter put into a Receiving-house, and the Letter Carriers were ordered to ring bells after the Receiving-houses were shut, in the same manner as is now practised about the Metropolis. By this regulation the public were greatly accommodated, and the revenue much improved.



to confer degrees on such, as are entitled to them by the statutes in right of nobility. On that occasion Lord Sandwich was presented for the degree of Doctor of Laws, by the public Orator\*; whose speech†, though necessarily a short one, impressed upon the minds of those who heard it, so just an idea of his Lordship's character; and is, at the same time, so perfect a model of chaste and elegant composition; that a few lines may, perhaps, not be unacceptable to the reader, even at this time. After a general mention of the public merits of his illustrious ancestors, the Orator thus introduced the noble Earl himself. "Sed non tali præconio indiget Comes hic  
 "illustriissimus. Quot enim, quantisque reipublicæ muneribus ipse  
 "fuit præpositus; quâ animi et dignitatis præstantiâ omnibus per-  
 "functus est? Quas foris legationes obiit, quali magnificentiâ,  
 "quantâque felicitate? Quid ejus memorem in senatû eloquentiam,  
 "in conciliis gravitatem, in amicitiiis constantiam? Quid denique  
 "politissimas in agro suo rusticationes, raramque illam et naturæ,  
 "et fortunæ donis fruendi artem? Agnoscite igitur, Academici,  
 "alumni pristinum, præsens decus, perpetuum tutamen. Neque  
 "apud vos ulla ei honoris ornamenta desint, qui vicinas has Musas  
 "summâ semper humanitate apud se soleat excipere."

We are now approaching that period, which must be considered as the most considerable and important part of his Lordship's political career. On the secession of the Duke of Grafton, in February 1770, Lord North succeeded as First Lord of the

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\* The Rev. R. Beadon, B. D. Fellow of St. John's College, now Bishop of Gloucester.

† The number presented on that day by the Public Orator amounted to eighteen, each in a separate speech.



Treasury, and Prime Minister. Under this administration the Earl of Sandwich was first Secretary of State for the Foreign Department, which office he soon resigned; and was a third time appointed first Lord of the Admiralty, January 12th, 1771. The extraordinary ability, and extensive knowledge, with which he conducted the various business of this important office, are still felt, and acknowledged by persons best informed of maritime affairs. The great man, whom he succeeded, was a brave and gallant officer; whose services his country will always remember with gratitude. But perhaps even his warmest friends will acknowledge, that he did not appear with equal advantage in a civil capacity. On his entering into office, Lord Sandwich "found a fleet, which had been exceedingly  
"neglected, and greatly out of repair; distressing deficiencies in  
"stores of all kinds, particularly of timber, owing to several causes,  
"which had been left to operate without check or control; alarming  
"irregularities amongst the workmen in the dock yards," &c. All these he had to amend or to supply: which, with the concurrence and aid of the Navy Board, in the course of a few years he substantially effected by the help of an extraordinary sagacity, assisted by uncommon activity; which penetrated into the inmost recesses of every department; developed all the secret arts there practised; discovered every defect which called for supply, and every abuse which wanted reform. New regulations were continually occurring to his inquisitive mind; and many material improvements were adopted. Of these some few are stated below\*.

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\* Sheathing his Majesty's ships with copper.

Task work.

The more regular Payment of the Shipwrights in the King's yards.

A better mode of providing the requisite number of ditto.

The benefit of Superannuation, which before was confined to a certain number, extended to all Artificers, Workmen, and Labourers without exception.



One distinguishing part of his official conduct deserves to be particularly noticed, his annual visitations to his Majesty's Dock Yards; and to the Royal Hospital for Seamen at Greenwich: the beneficial effects of which cannot be better shewn than in his Lordship's own words; which the editor transcribes with the greater confidence, as they were certainly written with the purest sincerity, and truly expressed his Lordship's real sentiments. "Upon the whole, I hope I may flatter myself, that my labor has not been thrown away in these expeditions; though I will fairly own, that, as my business is always my pleasure, they have afforded me great amusement for the space of near two months every summer. I shall certainly continue them as long as I have the honour of serving his Majesty in this department\*; and, if my successors do not follow my example, I believe I may venture to prophecy, that many abuses will creep in; and, though their abilities may be greater than mine, they will not know, so well as I have done, how to administer the proper remedies†."

This opinion of Lord Sandwich was very amply confirmed by the approbation of his Majesty; who in the year 1773, did him the unprecedented honour of making himself a visitation at Portsmouth and Spithead. At Portsmouth his Majesty was received in form by the First Lord of the Admiralty, and all the other great officers of State. The satisfaction which his Majesty felt, in his progress through the several departments, and examination of the

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\* This resolution, from the press of business during the American war, was necessarily suspended.

† Extracted from the minutes of the Earl of Sandwich's visitations of his Majesty's Dock Yards, from the year 1771 to 1775 inclusive.



various works carrying on was marked by many acts of Royal beneficence to the Artificers, Workmen, &c. His Majesty was also graciously pleased "to express the highest approbation of the good order and discipline of his Fleet, the excellent condition of the Dock-yard, Arsenals, and Garrison; and the regularity with which every thing was conducted."

In the year 1778 his Majesty made two visitations, one to Chatham, another to Portsmouth and Spithead. He was in the latter accompanied by the Queen. All parts of the great machine were found to be conducted in a manner so regular and advantageous to the public service; and the whole progress rendered so agreeable by the attentive care of Lord Sandwich; that their Majesties were pleased, both of them, to express their entire satisfaction at every thing, which fell within their notice\*.

The comprehensive mind of Lord Sandwich seems to have embraced every object, which had reference to the department of the First Lord of the Admiralty. He had observed amongst his Majesty's Marine Forces "a great defect in the direction and superintendency of the Head Quarters; which he considered of the greatest importance to the discipline and good government of those forces." To remedy this evil, he procured, by a memorial presented to his Majesty, April 4th, 1771, an order in Council to enlarge the establishment by a considerable addition of Field officers. This well-adviced measure was found of "essential advantage to the Marine Service, and afforded likewise a just and well-timed encouragement to the officers of that meritorious corps, by opening

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\* See London Gazettes.—St. James's, June 29th, 1773.—St. James's, May 7th and 9th, 1778.



“to them a larger field for promotion ; and a rank, from which they “ had been hitherto excluded.” The officers were so sensible of the obligations, which they were under to Lord Sandwich for this seasonable attention to their interests, that, to express their gratitude, they annually celebrated his birth-day at their several mess-rooms at Chatham, Portsmouth, and Plymouth ; and still continue to pay the same respect to his memory.

Added to this knowledge and activity, by which he was enabled to carry his great plans into execution, he was particularly distinguished by another quality of the first consequence in such a department, the gracious manner in which he received all suitors at his office. Every person on business had easy access to him. His attention to the applications made to him by those, who had claims on his patronage, when a worthy object was recommended, deserves the most unqualified approbation of the public, and the imitation of every one placed in the high offices of State. In conformity with this condescending attention, he was ever strictly punctual in returning answers to all his correspondents. He rose at an early hour, and generally wrote all his letters before breakfast. It was a common expression with him, “ that he was “ not a letter in arrear.” So that when, in the course of about twelve years, he resigned his place, he declared, “ he had not a “ letter unanswered.”

From a respectable friend.

At this time (1772) the attention of Lord Sandwich was drawn to an object most congenial to his taste and disposition, which bore a near relation to the pursuits, in which, it has been seen before, he had been himself at an early part of his life engaged. In the year 1768, at the request of the Royal Society, was undertaken a voyage in the

Southern



Southern Hemisphere, for the purpose of observing the *Transit* of Venus over the Sun. Sir Edward Hawke, who, as First Lord of the Admiralty, had the direction of this voyage, gave to Captain Cook, whom he appointed to the command of it, discretionary orders to proceed on discovery, after having completed his original purpose; if he thought it advisable so to do. Sir Joseph Banks, Dr. Solander, and others, men of letters and science, were induced to accompany Captain Cook in an enterprise, which seemed to promise so wide a range of discovery in seas and countries hitherto unexplored.

The great advantages, which, under these able inquirers, had been gained by this expedition, and the extension of interesting knowledge, induced his Majesty, on the return of Captain Cook, to order a second voyage to be undertaken; the direction of which fell to the lot of Lord Sandwich, as First Lord of the Admiralty. Captain Cook had shewn himself so able a conductor of the former enterprise, that he was considered as the fittest person to conduct this. He was accordingly appointed to the command of the *Resolution* and *Adventure*, in 1772. Lord Sandwich gave every assistance within the compass of his office to this undertaking: and Captain Cook felt all the advantage of being patronised by a First Lord of the Admiralty, who himself had all but circumnavigated the Mediterranean on a pursuit similar to that, which he was now encouraging.

“ In the equipping of these ships they were not confined to  
“ ordinary establishments, but were fitted in the most complete  
“ manner, and supplied with every extra article that was suggested  
“ to be necessary. Lord Sandwich paid an extraordinary attention  
“ to this equipment, by visiting the ships from time to time, to  
“ satisfy



"satisfy himself the whole was completed to his wish, and to the satisfaction of those who were to embark in them\*."

The event of this voyage justified the encouragement given to the outfit by the liberal policy of Lord Sandwich: for the discoveries and surveys, made by the able Commander in the course of it, interested the whole of Europe; and will remain a monument, not only of the ability of the Commander, but of the excellence of the instructions and orders provided for him by the First Lord, and the sound policy of a liberal equipment for so difficult, dangerous, and tedious an undertaking.

On Captain Cook's return he found his health affected by long and continued service, and determined upon soliciting Lord Sandwich for retreat from the labours of his profession; which was immediately granted; and he, to his great satisfaction, appointed one of the Captains in Greenwich Hospital.

A third voyage was, under the auspices of his Majesty, undertaken in the year 1776. Lord Sandwich, who knew the value of Captain Cook's skill, experience, and temper in conducting hazardous enterprises of this sort, was very desirous of engaging his services again. Captain Cook might certainly, without any imputation, have claimed the well-earned privilege of passing the remainder of his days in the honorable retirement, which he had gained at Greenwich.

The generous impulse, which he felt, to promote by his assistance every plan for the improvement of nautical science, the national

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\* See Captain Cook's Second Voyage, Vol. I. General Introduction, page the 30th.



pride and boast of a Briton, overcame all these considerations. Captain Cook, therefore, was pleased that Lord Sandwich had not cast his eye on any other officer: and, cheerfully relinquishing the tranquil pleasures of domestic ease, accepted the command of two ships, the *Resolution* and *Discovery*; and set sail with every prospect of success, derived from every possible liberality in the outfit.

Though Captain Cook was unfortunately killed during the voyage, owing to his humanity in exposing his person on all occasions of disputes with the Indians, in order to prevent his own people from firing, except in cases of the utmost necessity, the public was not a loser by this expedition; for the largest part of the North-West Coast of America, whence a rich harvest of furs has since been added to our Commerce, was actually surveyed by him, and an extensive group of Islands discovered; where innumerable trading and fishing ships have since touched, and found those refreshments in abundance, without which it would have been impossible for them to have kept the sea, and persevered in their respective undertakings.

Gratitude had disposed Captain Cook to wish for a proper opportunity of delivering over to posterity the name of his respected patron. Such an opportunity had not presented itself before during the course of two voyages. The group of islands, which he had now met with, was extensive; the inhabitants friendly, and provisions abundant. He had himself discovered them: for no traces of their existence were to be met with in the works of any Geographer: he therefore called them the Sandwich Isles; which name they will bear so long as the patrons of discovery are respected, and the prosecutors of it patronised by the public.

About



About the time when Captain Cook failed on his second voyage, in 1772, a popular opinion began to gain ground, that the seas furrounding the Pole were, in summer at least, open. It was said, that the Greenland men, whose whole business was to catch whales, never ventured beyond their accustomed latitudes : and some men of considerable talents and extensive reading asserted, that, in their opinions, the Pole itself was accessible to ships, if the attempt to reach it should be well conducted.

The First Lord of the Admiralty no sooner heard that a voyage of so great curiosity was deemed practicable by well-informed men, than he resolved notwithstanding the expence Government had the year before incurred in fitting out Captain Cook's ships, to have the attempt made without delay. He accordingly ordered two vessels, the *Race-horse* and the *Carcass*, to be fitted for the purpose, and gave the command of them to the Honorable Constantine John Phipps, afterwards Lord Mulgrave ; a young nobleman distinguished among the officers of the Royal Navy for his zeal, activity, and knowledge of maritime affairs.

Captain Phipps sailed in June 1773, and, on the 27th of July, reached nearly to the 81st degree of Northern Latitude ; where he found an eternal barrier of ice ; which, though it may, according to different seasons, be removed a little further from, or a little nearer to the Pole, will, as subsequent discoveries have confirmed, for ever prevent the curiosity of mankind from penetrating to the circum-polar regions.

Captain Phipps traced this ice from the coast of Spitzbergen, till by its running to the Southward it appeared to be fixed to the shores of Greenland, in a navigation full of dangers, with a courage and  
perseverance



perseverance, which did honor to Lord Sandwich's appointment: and the public was, on his return, convinced that it was impracticable to go further than he had done towards the North Pole\*.

\* From a  
respectable  
friend.

The Earl of Sandwich is now universally allowed to have executed the duties of his high office with unparalleled diligence, with equal honor to himself as advantage to the public. But neither the purest integrity, nor the brightest abilities, nor yet a conscientious sense of duty, with the most active exertions in the discharge of it, can secure a man from the unmerited attacks of envy, and the studied misrepresentations of interested malice. There appeared in a paper intituled the London Evening Post, printed by John Miller, from January the 30th to February the 2d, 1773, an infamous libel accusing his Lordship of setting up an † office of great trust and importance to sale. Lord Sandwich, by the earnest persuasion of his friends, was at last prevailed upon to vindicate his character in a court of justice. He, therefore, brought an action against Miller before the court of King's Bench. In the course of the trial the charge was proved as false and groundless as it was scandalous and malicious. A verdict was accordingly given for the Plaintiff, with 2000 l. damages; which his Lordship consigned to the Marine Society.

† Of a Com-  
missioner of  
the Navy.

In the year 1779, was introduced and supported, in the House of Lords, an inquiry into the management of Greenwich Hospital. The intention of the inquiry was, in the general opinion, to criminate the First Lord of the Admiralty. But attacks of this sort, made on persons in high stations, who discharge the important trusts, which they hold of their country, with diligence, fidelity, and integrity, serve only to establish their characters more firmly in the public mind. After a most eager and anxious investigation, which lasted nearly three months,



months, it evidently appeared, by the concurrent depositions of many respectable witnesses, that the conduct of the Earl of Sandwich had been not only eminently useful to the interests and management of the Hospital, but in the highest degree meritorious and laudable. At length the inquiry ended, Lord Sandwich having delivered a most able and masterly speech on the subject, with resolutions \* from the Committee, redounding very much to the honour of Lord Sandwich, and others the Commissioners, Directors, and Officers of Greenwich Hospital.

The year 1780 is memorable for a seditious outrage, unparalleled in the annals of history. On the second of June a vast body of people assembled in St. George's Fields; whence they went in procession up to the House of Commons, where was presented by Lord George Gordon a petition signed with more than a hundred thousand names or marks, for the repeal of an act, passed in 1778, "For relieving his Majesty's subjects professing the Romish

*Die Luna, 7<sup>o</sup> Junii 1779.*

\* The following Resolutions were reported and agreed to by the House.

That nothing hath appeared in the course of this inquiry which calls for any interposition of the Legislature, with regard to the management of Greenwich Hospital, or which makes the same necessary or proper.

That the Book which was referred to this Committee, intituled, "The Case of the "Royal Hospital for Seamen, at Greenwich," contains a groundless and malicious misrepresentation of the conduct of the Earl of Sandwich, and others the Commissioners, Directors, and Officers of Greenwich Hospital, with regard to the management thereof.

That it has appeared to this Committee, that the Revenues of Greenwich Hospital have been considerably increased, the buildings much enlarged and rendered more commodious, and the number of Pensioners greatly augmented, during the time in which the Earl of Sandwich has been First Lord of the Admiralty, who has upon all occasions shewn great attention and impartiality in forwarding the true end of that noble foundation.

*Journals of the House of Lords.*

" religion



“ religion from certain penalties and inabilities imposed upon them  
“ in the 11th and 12th years of King William III.” From this  
time a religious phrenzy seems to have possessed many ignorant  
and bigoted zealots in the lower orders of society. Dangerous  
commotions ensued ; and for several days together a tumultuous  
mob, in defiance of authority, paraded the streets, committing atro-  
cious disorders, and spreading universal terror over the whole metro-  
polis. Houses and chapels, in various parts of the town, were  
burnt and destroyed ; the gaols broken open, and the prisoners let  
loose ; Newgate and the King’s Bench set on fire ; The Bank of  
England formidably attacked ; persons of the highest rank, and the  
first magistrates, menaced and insulted ; some of them escaping, and  
scarcely escaping with their lives, while their houses were in flames,  
by flight. Lord Sandwich, from the eminence of his station, the  
dignity of his character, and well-known attachment to good govern-  
ment and order, was a marked object ; against whom the rancour of  
a lawless and riotous rabble would of course be pointed. He was  
warned and entreated by many of his noble friends to withdraw  
himself from the danger, which threatened ; or, at least, to continue  
within his own house. The spirit of Lord Sandwich rose above all  
such considerations. He was steadfast to his purpose of attending his  
duty. In going to the House he was attacked by the outrageous  
fury of a deluded populace ; from which he was rescued by the  
spirited interposition of two or three gentlemen ; who, rushing out  
of a neighbouring coffee-house to his assistance, protected him at  
the hazard of their own lives, till Colonel Smith, governor of the  
Isle of Man, who commanded a party of the Guards then on duty,  
came up and escorted him back to the Admiralty. All this the public  
saw and know. They only, who are more in the secret, know how



much in the moment of general consternation he contributed, by the firmness of his councils, to stem the increasing torrent of sedition, and to restore peace and order to government.

These assaults from an indiscriminating multitude Lord Sandwich shared in common with other respectable personages, as well members of the opposition, as those in administration. But he had others still more formidable to repel; levelled against him by men of a superior order, and better acquainted with the true state of things; who, therefore, if they had been really animated by that spirit of patriotism, and love of their country, so loudly professed, would rather, by co-operation, have assisted his laudable efforts for the public service, than, by petulant invectives and groundless accusations, impeded their progress and obstructed their effect.

It has been a complaint of long standing, that while the ruling men in the state are exerting with equal zeal as fidelity their best endeavours to serve their country, they often find greater danger and difficulty from vexatious and interested opponents within, than from the enemy without.

It was observed by a great orator and statesman, when speaking to his countrymen in a debate on an important question: "I can easily believe, that the performance of what is requisite is with you a very arduous task. Other people have one contest, that against their open enemies; whom when they have overcome, every impediment to the attainment of their object is removed. But you, O Athenians! have two contests to maintain: that which you have in common with others; to which is added another, previous in time, and of greater difficulty. For you, in debate, must get the better of those amongst yourselves, who are predetermined to act against the interest of the state. As there-

" fore



“ fore by their opposition no necessary measure can be carried  
 “ into execution without great struggles, it is no wonder that  
 “ you fail in many of your designs \*.”

No minister ever felt his situation more arduous and embarrassed from these causes than Lord Sandwich. He seems to have been singled out as the marked object of abuse and crimination. Nothing indeed more evidently shews the consequence of Lord Sandwich, and how much the stability of the then existing ministry was considered as depending on his continuance in office, than the impotent attempts made by the leaders in opposition, with a pertinacity of invective personal beyond all precedent, to discredit his official management ; to throw disgrace and censure on all his measures ; and thus, by rendering him unpopular, to force from his post.

The American war, which at its commencement was confessedly a favorite object with a great majority of the nation, was from the great expences necessarily incurred ; the increase of taxes, which it occasioned ; by the unfortunate turn, which it had taken ; and the many disastrous events, which marked its career ; now become very unpopular. France, Spain, and Holland had perfidiously leagued with the colonies against Great Britain. At such a crisis it was no difficult task, by inflaming the prejudices of the misinformed ; and by misleading the ignorant, who notoriously form a great proportion of the community, to raise a clamor against his Majesty's ministers ; to whose

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\* Εικότως δέ μοι δοκεῖ χαλεπώτατον ὑμῶν εἶναι πρᾶξαι τὰ δεόντα. Τοῖς μὲν γὰρ ἄλλοις ἅπασιν ἀνθρώποις εἰς ἀγῶνι ἐστίν, ὁ πρὸς τὰς προδήλους ἐχθρας ὧν ἴαν κρατήσωσιν ἔδεν ἐμποδῶν αὐτοῖς κυρίοις τῶν ἀγαθῶν εἶναι· ὑμῖν δὲ, ὦ ἄνδρες Ἀθηναῖοι, δυοῖ· ἑτὸς τε ὁ καὶ τοῖς ἄλλοις· καὶ πρόσθε ἕτερος τέττα πρότερος καὶ μείζων. Δεῖ γὰρ ὑμᾶς βυλευομένους κρατῆσαι τῶν τᾶναντία τῇ πόλει παρ ὑμῖν πράττειν προσηρημένων. Ὅταν ἂν μηδὲν ἢ δια τέττα ἀκοητὶ τῶν δεόντων γενέσθαι, πολλῶν αμαρτάνειν ὑμᾶς εἰκότως σομβαίνειν.

DEMOST. ΠΕΡΙ ΤΗΣ ΤΩΝ ΠΟΔΙΩΝ ΕΛΕΥΘΕΡΙΑΣ.



imputed misconduct or inability every public failure and misfortune are invariably attributed. After an incessant and painful struggle for about two years longer Lord North, either worn down by fatigue, or dispirited by the decreasing number of his friends, came down to the House March 20th, 1782, and announced that his Majesty had come to the resolution of changing his ministers.

On the death of the Marquis of Rockingham in the month of July, the ministry, which had been arranged on the resignation of the preceding, became disunited; part joining with Lord North and his friends; of whom an opposition was composed, which, on the conclusion of the peace 1783, acquired sufficient strength to overpower the other part; and gain for themselves an establishment in their places. The ministry thus formed was from that junction called the *Coalition*.

Lord Sandwich, having been engaged so many years in offices of great trouble and difficulty, wished now rather for a place of more ease, to which less business and responsibility were attached. He took, therefore, the Rangerhip of the Parks; which, when that ministry a very short time after was dissolved, as on such occasions was then usual, he resigned January 1784.

After this resignation the Earl of Sandwich held no employment under government during the remainder of his life. Here, therefore, ended his political course; which he had maintained for more than half a century; and, during the latter part, through many dangers, difficulties, and unprecedented trials; with unremitted vigor, unshaken resolution, and an integrity, which the restless animosity of his enemies could at no time impeach.

His Lordship's resignation was marked with one circumstance well deserving notice; as it exhibits a decisive proof of his disinterested principles; and of the little attention which he had  
at



at any time paid to his own emoluments. Though his private fortunes were by no means affluent, yet after so many years of service he retired at last without any remuneration from government.

From this time the Earl of Sandwich took very little part in public affairs, though he occasionally spoke in the House. On the 18th of May, 1782, arrived the intelligence of a signal victory gained, 12th April, over the French fleet in the West Indies by Sir George Brydges Rodney, K. B. which was effected under orders given, and with a fleet equipped by the Board of Admiralty, at which Lord Sandwich presided. It was unfortunate for his Lordship and his political friends, that this great event did not take place a few months sooner. He, however, supported the motion made by the First Lord of the Admiralty\*, "That the Thanks of this House be  
 \* Lord  
 KEPPEL.  
 " given to Sir George Brydges Rodney, Knight of the Bath, for his  
 " able and gallant conduct in the late most brilliant and decisive  
 " victory obtained over the French fleet, in the West Indies, under  
 " his command." In the course of his speech, Lord Sandwich pronounced a warm eulogium on the gallant admiral, recounted the many victories which he had gained, in a series of success, which had followed the efforts of no other Admiral before. After dwelling on these topics for some time, he deprecated the recal of this meritorious Commander; which it was generally understood had been sent out by the minister of the day: appealing to the House, "whether, considering the very important services he had rendered his country, it would be wise or prudent to crop his laurels at the moment when he wore them with the greatest lustre." Having thus ably vindicated the well-earned rights of Sir G. Brydges Rodney, his Lordship in a very animated manner recommended Sir Samuel Hood Bart. the second in command,



mand, to the notice of the House. "That able and brave Officer, " he was persuaded, by his great skill and activity had very materially contributed towards the success, which had crowned his Majesty's arms; and well deserved reward and honor."

It will not be thought irrelative to the subject to add in this place the character of Lord Sandwich, as a Peer of Parliament; with which the Editor has been very obligingly furnished, drawn by the hand of an able master. The likeness, it is believed, will be very generally acknowledged by those, who were accustomed to hear his Lordship in the House. The Earl of Sandwich was rather to be considered as an able and an intelligent speaker, than a brilliant and eloquent orator. In his early parliamentary career, he displayed uncommon knowledge of the sort of composition adapted to make an impression on a popular assembly; and from a happy choice of words, and a judicious arrangement of his argument, he seldom spoke without producing a sensible effect on the mind of every impartial auditor. In the latter part of his political life, and especially during the American war, his harangues were less remarkable for their grace and ornament, than for sound sense, and the valuable and appropriate information which they communicated. His speeches therefore were regarded as the lessons of experience and wisdom. He was never ambitious of obtruding himself upon the House. He had a peculiar delicacy of forbearance, arising from a sense of propriety; which, if more generally practised, would tend very much to expedite the public business by compressing the debates, now usually drawn out to an immeasurable and tiresome length, within more reasonable bounds. If, after having prepared himself on any important question, when he rose in the House any other Lord first caught the Chancellor's eye, he sat down with the most accommodating patience; and, if the Lord, who spoke before him,



him, anticipated the sentiments which he meant to offer, he either did not speak at all, or only spoke to such points as had not been adverted to by the preceding speaker. Whenever therefore he rose, the House was assured that he had something material to communicate: he was accordingly listened to with attention, and seldom sat down without furnishing their Lordships with facts at once important and interesting; of which no other peer was so perfectly master as himself. During the period of the American war he was frequently attacked in both Houses for his official conduct or imputed malversation. When any such attempts were made in the House of Peers, he heard his accusers with patience, and with equal temper as firmness refuted their allegations, exposing their fallacy or their falsehood. On all such occasions, he met his opponents fairly and openly, in some instances concurring in their motions for papers, which his adversaries imagined would prove him a negligent minister; in others resisting their object, by shewing the inexpediency or the impolicy of complying with their requests. In the parliamentary contest, to which the unfortunate events of the American war gave rise, he is to be found more than once rising in reply to the late Earl of Chatham; whose extraordinary powers of eloquence inspired sufficient awe to silence and intimidate even Lords of acknowledged ability. Lord Sandwich never in such cases suffered himself to be dazzled by the splendor of oratorical talents; or ever spoke without affording proof that his reply was necessary and adequate. In fact, his Lordship never rose without first satisfying himself, that the speaker he meant to reply to was in error; and that a plain statement of the facts in question would dissipate the delusion, and afford conviction to the House. By this judicious conduct his Lordship secured the respect of those whom he addressed, and commanded at all times an attentive hearing.

It



It now only remains to give some traits of Lord Sandwich's private character. The Editor could dwell with fondness and enlarge with pleasure on this part of his subject; but he must content himself with delineating some of the principal features; and he writes with the greater ease and freedom, as he can, from his own personal knowledge vouch for the truth of every thing which he asserts.

The Earl of Sandwich was one of the few noblemen, who spend a considerable portion of their time at their country-seats; where he usually resided whenever he could gain a vacation from the duties of office, and attendance on parliament. His house was at all times open for the reception of his friends and neighbours; and distinguished for the generous, truly hospitable, and liberal entertainment which it afforded: the noble host himself always making the most pleasing part of it, inspiring, by the easy politeness of his address, his affability and engaging manners, and the charms of his conversation, universal cheerfulness and good humour amongst his guests, equally endearing himself to all ranks and conditions. The mind of Lord Sandwich was uncommonly active, and never rested from exertion. In the intervals therefore of his political engagements he was ever planning rational and elegant amusements at Hinchbrook; which were the delight and admiration of the numerous company, who resorted thither from all parts, to partake of them.

From 1758  
to 1762.

Theatrical exhibitions at times made a part, performed by his relatives, friends, and neighbours, in a very superior style, with great taste and splendor. They were attended by crowded audiences; and many of those, who composed them, were admitted to a gratification, which they valued more highly, at his Lordship's social board. What very much recommended these entertainments, and rendered them peculiarly grateful to all visitants, were



were the perfect regularity and decorum very scrupulously preserved throughout.

But the most remarkable, and attractive of public notice, were the musical performances, conducted with extraordinary magnificence. A very respectable friend, a scientific master of the art, who bore a distinguished part in the direction and execution of them, has favored me with an account of their rise, progress, and perfection; which cannot but be acceptable to the reader. It is therefore by permission here transcribed in his own words.

Among other qualifications, for which the Earl of Sandwich was eminently distinguished, his love for Music deserves to be particularly mentioned. It may with truth be asserted, that though he set up no pretensions to reputation, either as a theorist, or as a performer, yet very few persons have ever existed, to whom the cause of sound and sublime harmony has been so much indebted. Without being a bigot to any particular style of music, and capable of receiving pleasure from all, yet his natural discernment enabled him instantly to distinguish real excellence from mere ostentation and trick; and his good sense never suffered him to encourage a sacrifice of the head to the hand.

It was his custom when he was in the country, to devote one evening in the week to music; which was chiefly of the vocal kind, occasionally improved by the aid of a few instruments, the best that could be collected in the neighbourhood. Twice in the year, (at Christmas, and at the Cambridge Commencement,) he used to avail himself of the assistance of a few academical friends; by which means he was enabled to furnish out a tolerable Concerto. On these occasions he sometimes introduced a selection from the music in Macbeth and the Tempest with good effect. From such a small  
e beginning



In or about  
the year  
1767

beginning did his active genius, by methods peculiarly his own, in the short space of about a year and a half, contrive to assemble, principally from the towns and villages in the neighbourhood, an orchestra of between 60 and 70 performers, disciplined with the most rigid exactness, and equal to the execution of the most difficult of Handel's Oratorios. The entertainment now began to assume a more magnificent appearance. The performances, which were rendered complete by the addition of a few principal hands from London, were extended throughout the week. Their reputation began to excite general curiosity. Most of the principal families in the neighbourhood resorted with eagerness to so splendid a celebrity; and Hinchbrook became a scene of hospitality worthy of our best times. I do not believe there ever was an instance, either before or since, of six Oratorios being performed for six successive nights by the same band\*. In other places the performers stand in need of a little intermission and rest; but here nothing of this kind was ever hinted at in the slightest degree. Indeed the bodily fatigue suffered by the greater part of the band used to be a subject of mirth among themselves; and the accounts of it would hardly be believed, if many persons still living could not bear testimony to their truth. Every Oratorio, which was performed in the evening, was rehearsed throughout in the morning. After dinner catches and glees went

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\* About this time Randle, of Catharine Street in the Strand, was engaged in publishing several of the Oratorios in score; and whenever any made its appearance that was not much known, it was of course put into a state of preparation for the next meeting. By which means one or two of the sublimest of Handel's works were brought into notice, which had been in danger of falling into oblivion for want of being heard; and one of them in particular became the favorite performance of the week in preference even to the Messiah.



round with a spirit and effect never felt before, till every body was summoned by a signal to the opening of the performance. This always lasted till supper was on the table: after which catches and glees were renewed with the same hilarity as in the earlier party of the day; and the principal singers generally retired to rest after a laborious exertion for about twelve hours. His Lordship constantly animated the whole by his own personal assistance, keeping every body in the best order, and in the best humour; submitting himself at the same time to the discipline of the orchestra, with the most scrupulous obedience.

These meetings were continued for several years with unrivalled splendor and festivity. But the situation of public affairs at length calling his Lordship's entire attention to the great department over which he then presided with so much honor to himself and advantage to the nation, it became impossible for him to devote so much time to the entertainment of his friends in the country, as would have been necessary for carrying on the performances with their usual perfection. They were therefore discontinued: but the memory of them is still cherished with enthusiasm by all, who ever had the happiness of assisting at them, and will expire only with life itself.

I cannot conclude this article without observing, that though his Lordship's discharge of the public duty necessarily abridged his residence in the country, yet it did not in any degree diminish his zeal for his favorite art. As a proof of which he soon afterwards took a leading part in laying the foundation of the Concert of Antient\* Music, which was framed, as nearly as circumstances would admit, after the model of the Hinchbrook meeting. And it is but justice to his memory to acknowledge, that the cele-

Till about  
the year  
1773.

\*Tottenham-  
Court Road.



brated performances at Westminster Abbey owe much of their splendor, and the order with which they were conducted, to the unremitted exertions of his indefatigable mind; whose powers on this, as well as on other occasions, seemed to enlarge themselves in proportion to the magnitude and difficulty of the enterprizes, in which he was engaged.

Such were the elegant embellishments of his domestic plan. If we contemplate his Lordship in a higher point of view, we see in him an useful, able, and upright Justice of the Peace. He possessed in an eminent degree those qualifications\*, which have been justly considered as requisites for the due discharge of this important office: "a quick, clear, and good understanding; a perfect knowledge of the world; a competent acquaintance with the laws and constitution of his country; a love of justice; and a spirit of moderation:" above all, a perfect indifference to either party brought before him; a quality indispensable in the administration of justice. To these he added, what indeed is inseparably connected with the last mentioned qualification, "an entire and rigid abstinence from every thing, which bore even the most distant appearance of profit to himself." He seldom failed to attend the Quarterly Sessions, and the Judges at the Assizes, by whom he was always received with the greatest respect. He never spared himself or thought any trouble too great, where the good of society and the service of the country were concerned. By this liberality of spirit, and purity of sentiment, which commanded the respect and confidence of the people, he was enabled to execute the trust reposed in him more effectually for the benefit of the community.

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\* Justice of the Peace's Manual, by a Gentleman of the Commission, Leicester, 1771.



The further we proceed, the more will our esteem for the noble Earl be excited. His constant attendance with his family and domestics on divine worship, in his parish church at Huntingdon, was truly exemplary. He was scrupulously punctual in observing the stated times of service: "it being an invariable maxim with him," as he expresses himself to one of his friends, "never to suffer an individual, much less a congregation, to wait for him."

It has been reported by some, who were certainly very little acquainted with his Lordship's way of thinking, that he held the Clergy in little or no estimation. Let him speak for himself, and the Editor is assured he speaks the real feelings of his heart\*. "I hold the interests of the Clergy to be sacred; as sacred as any of those of your Lordships: and I shall always think it one of my first duties to do every thing in my power to support those interests, and to contribute to the honor and welfare of the ministers of that religion, in which I was born and bred." Many calumnies equally unjust were thrown upon the noble Earl: but they have all died away; and his name will descend to posterity in its true colours; never failing to raise, wherever it is received, the warmest sentiments of love, esteem, and admiration.

Lord Sandwich was in every relation of life truly amiable. He was a good and affectionate father, a kind master to his servants, most of whom were known to live in his service many years; and some at this day remain in the family, maintained under the protection of the present Earl. They, who were in the habit of living with him, had every day occasion to observe and admire the sweetness of his temper; which shewed itself in continual acts of kindness and benevolent attention to all around him. His Lordship's heart was ever open to the exigences of the distressed; and at all times most

\* Speech on  
an Inclosure  
Bill, March  
1781.



most ready and willing to administer relief; which he was the more enabled to do by his influence and interest, when in power, than in his individual capacity; his patrimonial estate, particularly in his early days, being too narrow to allow the exertion of his benevolence in the extent, which he wished. He was, however, as it were, instinctively disposed to relieve the miseries of life, in whatever shape they presented themselves to his notice. Numberless instances crowd upon the Editor's recollection of the happy consequences produced by the habitual exercise of these social virtues. No man was ever more beloved by his acquaintance, friends, and relatives, than Lord Sandwich.

But his benevolence was not confined to persons of this description only; it extended to others, who, on the various contests in which he was engaged, opposed him with much vehemence, in the pursuit of objects; which he had most at heart. So placable was his disposition, that, when the contest was over, he rendered to many of them essential services; so open to reconciliation, that on the slightest overtures he forgave even those, who, after having received from him the highest obligations, were most forward to assist his enemies, in the virulent attacks so repeatedly made on him while in office.

Ingratitude, though too common, it is feared, amidst the conflicts of contending parties, must be considered as at all times odious and unpardonable. It appears with aggravated deformity, when exercised towards a man so far from deserving such treatment as Lord Sandwich; who was remarkably steady and constant in his friendships, and ever kept his promise inviolate. The Editor is happy to relate that his Lordship was in a high degree compensated for the ill behaviour of too many, whom he served, by the liberal sentiments of others; who acknowledged with gratitude the obligations which they were under, and were well disposed to make every return  
in



in their power. Some, it is well known, were even magnificent in their retribution.

Lord Sandwich, after his retirement, at times attended parliament, and, as has been observed, occasionally spoke. At Hinchbrook, his favorite residence, he lived in his usual habits of elegant hospitality; kept up an agreeable intercourse with his neighbours; and was frequently honored by the company of respectable and noble friends from a distance. He still continued to act as a magistrate, with his accustomed vigilance and ability, with the same advantage to the country.

We are now drawing near to that bourn, which terminates all human action and pursuits. After an interval of little more than seven years, thus spent in the calm satisfactions of a private station, and in the regular exercise of those useful duties belonging to it, a complaint in the bowels, to which his Lordship had at times been subject, became more than usually troublesome. From about the middle of August to December 1791 the disorder seemed to be gaining ground, and he appeared visibly weakened and wasted by its continuance. At this time he went, by the advice of Dr. Hallifax, who had for some time past attended him, to Bath; to try the efficacy of the waters. Having resided there a few weeks without receiving the expected benefit, he returned to his house in town the latter end of February 1792. He was not sensible of his danger till within a few days before his death; when some very alarming symptoms convinced his mind, not yet impaired, that his recovery was no longer to be hoped for. He received the intimation with firmness. During even the last stages of his illness he frequently conversed on public affairs, with the same reach of thought and perspicuity of expression, as he had at any time been accustomed to do. He often spoke with great  
pathos



• Dr. HAL-  
LIFAX.

pathos upon the alarming revolutions then commencing: and once, in so affecting a manner, that his listening friend \* emphatically exclaimed: "You speak, my Lord, more like a Philosopher and a Lord in Parliament, than one on the bed of sickness." This seems to have been the last effort of his exertion. From which, after languishing a few days, he expired 30th April 1792, with perfect composure and resignation.

Thus closed the scene upon this great and amiable man. The Editor has to lament that he has been so little qualified to give a finished portrait of so illustrious a character. If however the outline, which he has been able to sketch, avail in any degree to preserve though but a faint resemblance of the original, his design will be so far answered; and he has the satisfaction of having performed a duty, to which he felt himself bound by the strongest obligations of gratitude and affectionate respect.



A

# VOYAGE

ROUND THE MEDITERRANEAN,

IN THE YEARS 1738 AND 1739.

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"QUE FUIT DURUM PATI,  
"MEMINISSE DULCE EST."

SENEC. HER. FUR. ACT III.

"SIT MODUS LASSO MARIS ET VIARUM."

HOR.

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B



THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

FROM ITS INSTITUTION

TO THE PRESENT TIME

IN TWO VOLUMES

VOLUME I

ROUND THE MEDITERRANEAN

IN THE YEARS 1738 AND 1739

BY JOHN HANCOCK, ESQ.  
OF THE MIDDLE TEMPLE

IN TWO VOLUMES



A

# VOYAGE

## *ROUND THE MEDITERRANEAN.*

ON the twelfth day of July N. S. I embarked from Leghorn on board the Anne galley, an English ship of about three hundred tons and sixteen cannon, in order to perform a voyage which I had for some time waited only for a favourable opportunity of putting in execution.

LEGHORN, called by the Romans PORTUS LIBURNUS, was LEGHORN. subject to the Pisans during the prosperity of that republic; it was destroyed by the Genoese, and afterwards rebuilt by the same people after a declaration of peace between the two commonwealths. It was seized upon by the Florentines under the reign of Charles the Eighth, king of France, who was then master of it, and has ever since been subject to the sovereigns of Tuscany. It is entirely mercantile: the trade, which is carried on by people of almost all nations in the world, is in a very flourishing condition, it being a free port, and the merchants enjoying all sorts of privileges, that may encourage them to make it the place of their residence. The mole, which is purely the work of art, and has been made at a vast expence, is capable of containing a large number of ships, and of giving them secure shelter in the most violent storms.



LEGHORN. There is besides a very good road, in which vessels from the Levant are obliged to remain several days after their arrival, at a distance from the city, to prevent all apprehensions of infection; they being in this place extremely scrupulous in affairs concerning public health, having formerly so narrowly escaped an imminent destruction by refusing to admit the ship that carried that dreadful plague to Marseilles. There are here two lazarettos, or quarantine houses, the one for clean and the other for foul patients. The former one is just without the walls of the city, in an island, which has no communication with the rest of the country but by a draw-bridge, and it is generally kept up. The other, at three miles distance, is situated upon the sea-shore, and has communication with the town by a canal running out of the fossées of the fortification which surrounds the city, and is of a considerable strength, being mounted with a large number of cannon, and defended at this time by a strong garrison of Germans. Without the mole is a very good lighthouse for the security of the navigation; and about three miles distant to the seaward, a tower built upon a sand called the Malhora; which was erected upon a message sent to the Grand Duke by Queen Anne, who, upon the Restoration, an English seventy-gun ship being lost there, let him know that if he would not, she would send and build a sea-mark there herself. In the harbour there is continually a great number of ships of all nations, though chiefly English, who have much the greatest share of this trade in their hands; here are likewise the three galleys of the Grand Duke, which are all the maritime forces that prince has to boast of. The city is regular and well built, containing about forty thousand inhabitants; ten thousand of which are Jews: it has nothing remarkable to shew except the four brazen figures at the corners of the pedestal, that support the statue of the  
Grand



Grand Duke Ferdinand. They are a good deal bigger than life, and represent the four quarters of the world, chained at the feet of that monarch; they are done by the hand of that celebrated sculptor John of Bologna, and are justly esteemed as master-pieces in their kind. LEGHORN.

About six leagues to the westward of Leghorn is the island of GORGONA; it is but of a small circumference, barren and mountainous: the inhabitants, who are to the number of about two hundred, maintain themselves by the fishery of anchovies, which are found in great quantities around this island, and are much esteemed all over Italy. It is subject to the Grand Duke, who maintains a garrison of twelve or fourteen men in a small castle on the summit of the mountain. GORGONA.

About eight leagues to the southward you come up with CAPRAIA, or CABRERA, so called from the great quantities of wild goats, with which it was formerly stocked. It is an island somewhat larger than the former, and rather better peopled, though equally mountainous and unfruitful, belonging to the republic of Genoa. CAPRAIA,  
OF CABRE-  
RA.

Keeping along the coast of Italy, in about eight leagues farther, you will find yourself abreast of the island of ELBA, which is a place of some consequence. It has two very good ports, the one called Porto Ferraio, the other Porto Longone; which are also both of them defended by very strong fortifications and numerous garrisons: the former belongs to the Grand Duke, and the other is subject to the Spaniards. The whole island is equally divided between those two powers, and is by no means inconsiderable, being of a pretty large circumference, but produces little excepting some wine and a small quantity of corn; the soil being chiefly rocky, and of the same nature as that of the two aforementioned islands. It was formerly reckoned under the principality of Piombino, a small state that has its capital on the coast of Italy opposite to Elba, but was given up to



**ELBA.** to the Grand Duke Cosmo by that prince, who not being able to defend it against the Turkish corsairs, was apprehensive of their lodging themselves in it, and from thence annoying all the neighbouring coasts. Upon his being declared sovereign of this country, he immediately went to work in order to put it in a condition of defence by making very strong fortifications; and to perpetuate the memory of his being the first Tuscan prince that had the government of this country, built a small town, which to this day is from the name of its founder called Cosmopoly.

**CORSICA.** About six leagues to the westward of Elba is situated the island of **CORSICA**, which was called by the ancients Cyrnus, from the name of Hercules's son; though others will have it that Cyrnus was a king that formerly reigned over this country. It was first inhabited by the Etrurians, and afterwards by the Carthaginians, who were obliged to give place to their conquerors the Romans, and they remained quiet possessors of it, till they were obliged to abandon it to that inundation of barbarians, that in the lower times of the Roman empire overrun all these parts of Europe. It was for some time in the hands of the Saracens, who were driven out by the Genoese; which people were soon after dispossessed by the Pisans, who were at that time a very powerful republic; from thence it fell under the dominion of the Pope, who restored it to its ancient masters the Genoese, and they have been ever since possessors of it. According to Pliny there were anciently reckoned in this island thirty-three cities; though Strabo will allow them to be no other than villages, not admitting of any more than four cities, of which two were colonies: the one called Mariana from Marius, the other Aleria, founded by Sylla. The whole face of the country is mountainous, and covered with woods, consequently not very proper for cultivation. It produces neither corn



nor greens, except in a few vallies watered by small rivulets. It CORSIKA.  
 abounds in honey, wine, wax, oil, and figs; the former commodity  
 is, however, but little esteemed, upon account of the great number  
 of yew-trees, which the bees sucking renders the honey distasteful and  
 bitter. This particular was so well known to the ancients, that  
 Virgil, Ecl. ix. 130. says,

“ Sic tua Cyrneas fugiant examina taxos \*.”

And Ovid, Amor. lib. i. Eleg. 12.

“ Melle sub infami Corsica misit apis†.”

In the province of Nibia are found mines of iron and alum, and  
 near the port of St. Fiorenzo are the salt-works, called Della Reya:  
 between the harbour of St. Boniface and the coast of Sardinia, are  
 found great quantities of coral. The mineral waters of this island  
 are in great abundance, and reckoned infallible against the itch, and  
 contraction of the nerves. The principal rivers are named Galum,  
 Liamon, and Tavignan, which deriving their sources from the  
 mountains, discharge themselves into the sea. The capital city,  
 where the Genoese governor makes his residence, is called BASTIA,  
 where there is generally maintained a pretty numerous garrison;  
 the people of the country being naturally jealous of their liberty,  
 and given to frequent revolts. It is of late that the Genoese have  
 more than ever felt the effects of their warlike disposition, who not  
 being any longer willing to groan under the tyrannic yoke of that re-  
 public,

\* “ — So may thy bees refuse

“ The baneful juices of Cyrnean yews.”

WARTON.

† “ From combs of Corsica the wax was ta'en,

“ The latent poison was the lover's bane.

“ Bees there from venom'd flow'rs their honey suck.”

CROMWELL.



CORSIKA.

public, rose up in arms with a resolution to suffer all extremities rather than submit themselves any more to a government they had so much reason to detest. The Genoese not being able to subdue a people fighting for their rights and privileges, and led on by the agreeable prospect of liberty, were obliged to demand assistance from the Emperor, who sent over an army commanded by the Prince of Wirtemberg, and he was soon after succeeded by General Wachtendonck; but neither of these generals had any success against the Corsicans; especially the latter, against whom the affair of the *furcæ caudinæ*, put in practice by the Samnites in their war with the Romans, was renewed; who, to prevent himself and his army falling into the hands of the enemy, was obliged to sign a treaty little advantageous to the republic of Genoa, which notwithstanding gave a public promise to ratify the articles of agreement made between the general and the victorious islanders; but, by the most signal act of perfidy, upon receiving two of their chiefs as hostages for the performance of the treaty, immediately put them into a close prison. This black action so irritated the Corsicans that after the German troops were retired, they unanimously chose for their king one Theodore, a foreigner, a man of some capacity, and of a disposition not improper to support the character he was invested with. Under their new monarch they maintained themselves for some years, and gained continual advantages over the Genoese, making themselves masters of the whole country, and obliging their enemies to retire and shut themselves up within their fortresses, which, for the want of artillery, were to them impregnable. This new sovereign, however, not being able to find necessaries for the carrying on a war without some support from other more considerable powers, was obliged to leave the island in order to seek assistance, by which he might finally expel the Genoese; who taking advantage of his absence, called in the French; they



they willingly answered their desires by sending a large body of men, <sup>CORSICA.</sup> who are now actually labouring to subdue this warlike nation; though it is imagined that the government of Corsica will be scarcely any more in the hands of the Genoese, but disposed of according to the will of France, and of the Queen of Spain, who has been all along suspected to have been at the bottom of the whole affair, and to have secretly fomented the rebellion. The whole island is 325 miles in circumference, tolerably well inhabited, and in those parts that admit of cultivation by no means neglected by the inhabitants.

Between Elba and Corsica lieth the island of PLANOSA, so called <sup>PLANOSA.</sup> from its being flat and low land; and about six leagues distant, that of MONTE CRISTO, which is high land and rocky. It is, like <sup>MONTE CRISTO.</sup> Planosa, uninhabited; having nothing on it but the remains of an ancient castle, built by the Moors, who were formerly masters of both these islands.

At the extremity of Corsica is situated SARDINIA, divided from <sup>SARDINIA.</sup> the other by a strait of two leagues in breadth; it is an island very considerable for its bigness, being above 500 miles round, though not inhabited in proportion, upon account of the unwholesomeness of the air, which proceeds from the moist vapours arising from the great quantity of fenny lands, in which this country abounds. It has, however, in all times been reckoned excessively fruitful, producing vast quantities of corn, whence it was called, as well as Sicily, the granary of Rome. Horace mentions its fertility in the following words:—

“ — Opimas  
 “ Sardiniae segetes feracis\*.” L. i. O. 31.  
 And

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\* “ He nor desires the swelling grain,  
 “ That yellows o’er Sardinia’s plain.”

FRANCIS.



SARDINIA. And Lucan, comparing it with Sicily, runs out in its praises.

“ Utraque frugiferis est insula nobilis arvis,  
 “ Nec plus Hesperiam longinquis messibus ullæ,  
 “ Nec Romana magis complerunt horrea terræ,  
 “ Ubere vix glebæ superat, cessantibus Austris,  
 “ Cum medium nubes Borea cogente sub axe,  
 “ Effusis magnum Lybie tulit imbris anum\*.” L. iii. 65.

It produces likewise fruits of all sorts, and cattle in abundance; nor is its vintage by any means despicable. There are also in the island great numbers of wild deer; and a breed of horses, which is very much esteemed all over Italy. There is found also in many parts of the country a poisonous herb, called *Ranunculus*, which instantly produces a contraction of the nerves, particularly about the mouth; so that those who die of it seem to expire laughing: whence comes the proverb of *Risus Sardonicus*. Virgil in his eleventh Eclogue makes mention of this herb:

“ Immo ego Sardois videar tibi amarior herbis†.” V. 41.

During

\* “ Sardinia too, renown’d for yellow fields,  
 “ With Sicily her bounteous tribute yields;  
 “ No lands a glebe of richer tillage boast,  
 “ Nor waft more plenty to the Roman coast;  
 “ Nor Lybia more abounds in wealthy grain,  
 “ Nor with a fuller harvest spreads the plain;  
 “ Though northern winds their cloudy treasures bear,  
 “ To temper with the soil and sultry air,  
 “ And fatt’ning rains increase the prosp’rous year.”

Rowe.

† “ May I appear than venom’d weeds more vile,  
 “ Or bitter herbage of Sardinia’s isle.”

Warton.



During the time of their prosperity the Carthaginians rendered SARDINIA. themselves masters of this island, but were soon obliged to yield it to the victorious arms of the Romans. In process of time it fell into the hands of the Saracens; who were divested of it by the Genoese and Pisans; from whom the Pope having obtained it, gave it as a fief to the kingdom of Arragon; whence it fell under the government of the kings of Spain; who by the latest treaties yielded it up to the Duke of Savoy; and he bears the title of king of Sardinia. This prince at present sends over a viceroy, who makes his residence at Cagliari, the capital of the island; a city well fortified, and enriched by a considerable exportation of salt. There are besides several other towns and cities, where the king maintains garrisons, capable of keeping the country in awe. It abounds, besides the above-mentioned commodities, in mines of sulphur and alum; and the fens afford large quantities of fish, which serve in great measure for the nourishment of the inhabitants.

Leaving Sardinia a great way on the right hand, and continuing your course along the coast of Italy, you come up with a cluster of small uninhabited islands, which, according to the best suppositions, were the habitations of the SIRENS.

Over against these islands stands the city and fortress of CAIETA, CAIETA. so called from Æneas's nurse, who died and was buried in that promontory.

"Tu quoque littoribus nostris Æneia nutrix  
"Æternam moriens famam, Caieta, dedisti\*." VIRG. ÆN. vii.

Hence

\* "You too, Caieta, whose indulgent cares,  
"Nurs'd the great chief, and form'd his tender years,  
"Expiring here, (an ever-honor'd name,)  
"Adorn Hesperia with immortal fame."

PITT.



ISCHIA.

Hence you soon come in sight of ISCHIA, anciently called Inarime, Ænaria, and Pithecusa. It was formerly a volcano, constantly emitting flames, which the poets attributed to the breath of the giant Tiphæus, who was there buried.

“ Tum sonitu Prochyta alta tremit, durumque cubile

“ Inarime, Jovis imperiis imposita Typhæo\*.”

VIRG. ÆN. ix. 715.

“ Apparet Prochite sævum fortita Mimanta

“ Apparet procul Inarime, quæ turbine nigro

“ Fumantem premit Japetum, flammæque rebelli

“ Ore ejactantem.”

SIL. ITAL. lib. xii.

**PROCHITA.** PROCHITA is a small island near the other, which still retains its ancient name. They are both subject to the king of Naples, and are well inhabited, pleasantly situated, and of a fertile soil.

**CAPREA.** About six leagues distant from Ischia, in the entrance of the bay of Naples, opposite to the ancient city of Surrentum, is situated the isle of CAPREA, so famous for having been the scene of Tiberius's unnatural passions. There are but small remains left, by reason of the Romans having so utter a detestation of his memory, as to send an army there purposely to destroy whatever might have put them in mind of their having had so infamous a master. The whole island is about ten miles round, and is all one continued rock, except a small plain in the middle of it; in which stands a poor shabby town, containing about 2000 inhabitants, where the bishop and a governor,

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\* “ The trembling shores of Prochyta resound,

“ And burning Arime shakes wide around

“ The mass by Jove o'er huge Typhæus spread.”

PITT.



governor, appointed by the king of Naples, make their residence. CAPREA.  
 There is on the other side of the island another, with rather a larger number of inhabitants; which makes the whole amount to upwards of 4000 people. The ancient inhabitants of Caprea were a colony of Teleboans, a people of Acarnania, a province of Epirus. Whence Virgil, *Æn.* vii. 735,

“ — Teleboun Capreas cum regna teneret

“ Jam senior\*.”

And Statius *Syl.* lib. iii.

“ Telebounque domus trepidis ubi dulcia nautis

“ Lumina noctivagæ tollit pharos æmula lunæ.”

The remains of the lighthouse, which the latter poet makes mention of, are to be seen to this day. It stood upon a rock of an immense height, at a small distance from the Emperor's palace; as is to be known from the ruins at present remaining; which are in the most extraordinary situation in the world, being placed on the top of a prodigious craggy rock, so steep that it seems impossible for any carriage ever to have ascended it; and of so great a height, that though we made slings on purpose to throw stones down, (hoping by the time they were in falling to give a guess at the altitude of the cliff,) yet we could not see them any farther than what we judged to be about one-third of the way to the bottom. I could not help thinking, upon a view of all the objects around me, that that fine passage in Shakespeare's *King Lear* (could it have entered into the scene) would have been much more properly adapted to  
 this

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\* “ While pleasing Capreæ own'd his father's sway,  
 “ And the Teleboan realms his nod obey.”



CAPREA: this than to Dover cliff; since that falls far short of what is said of it, and this gives you a much nobler idea of the description.

“ — How fearful

“ And dizzy 'tis to cast one's eyes so low !  
 “ The crows and choughs that wing the midway air  
 “ Are scarce so gross as beetles, farther down  
 “ Hangs one that gathers samphire ; dreadful trade !  
 “ Methinks he seems no bigger than his head.  
 “ The fishermen that walk upon the beach  
 “ Appear like mice ; and yon tall anchoring bark  
 “ Diminished to her cock, her cock a buoy  
 “ Almost too small for sight ; the foaming surge,  
 “ Which on th'unnumber'd idle pebbles chafes,  
 “ Cannot be heard so high.”

The vaults of the palace, and a reservoir for water are still remaining ; which, as they were under ground, probably escaped the rage of the destroyers. The ruins are at present inhabited by a poor hermit, who shewed us some medals he had lately dug up ; but they were all so much effaced as to be absolutely unintelligible. Finding the wind to increase, we made what haste we could back to our ship, which was waiting for us under the shelter of the island, and soon lost sight of Caprea ;

“ — Nec jam amplius ullæ,

“ Apparent terræ, cœlum undique, & undique pontus\*.”

VIRG. *Æn.* lib. iii. 192.

but

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\* “ Now from the sight of land our gallies move,  
 “ With only seas around, and skies above.”

DRYDEN.



but the gale not continuing, it was four days before we came up with STROMBOLI, which is a volcano that continually emits fire to <sup>STROMBOLI.</sup> so great a height, that we saw it above thirty leagues off. It was anciently called Strongylos, and in the time of the second Punic war was well inhabited, being mentioned in Silius Italicus to have sent 500 men to the siege of Syracuse.

“ Mille Agathyma dedit, perflataque Strongylos Austris.”

L. xiv. 259.

There are at this time about a hundred and fifty men upon it, who cultivate one side of the island, which is productive of corn and wine. In the winter they generally retire to the island of LIPARI, which is the chief of the Æolian or Islands of Vulcan, so <sup>LIPARI.</sup> called from the poetical fiction, that Æolus and Vulcan resided among them. There is in the Grand Duke's gallery a very curious medallion of the islands of Lipari. The head, a Vulcan with an iron helmet on his head, supposed to be Vulcanus in Officinâ; on the reverse, this inscription,—NOIAPAPIA, which proves the antiquity of the medal: first, from the words being written backwards; secondly, from the *omicron* being put instead of the *omega*; both which are very ancient customs. Lipari was formerly a volcano, as appears from numerous passages in the ancient authors.

“ — Lipare vastis subter depasta caminis

“ Sulfureum vomit exeso de vertice fumum.”

SIL. ITAL. lib. xiv. 56.

It in all probability ceased, when Stromboli began to burn; which is a period very little known. During the time we were ashore at



**LIPARI.** Stromboli, there happened two eruptions in the space of half an hour, attended with a noise like that of thunder. We loaded our boat with pumice-stones, which run down in great quantities into the sea; and immediately upon our coming on board, set sail for **MESSINA.** MESSINA, where we came to an anchor the next day. In our way thither we passed those two celebrated monsters of antiquity,

“Dextrum Scylla latus lævum implacata Charybdis

“Obfidet\*.”

VIRG. Æn. iii.

which you must observe are spoken of as by a person coming through the streights the different way from us; **SCYLLA** appearing on our left hand, and **CHARYBDIS** on our right. They still retain their ancient names, and render the passage very dangerous, by reason of the uncertainty of the currents; which are so strong, that unless you have a good breeze of wind to command your vessel, you are infallibly carried either upon the rocks of Scylla or the sands of Charybdis.

**SICILY.** SICILY, the largest and most fertile of all the islands of the Mediterranean, has been inhabited by many different successions of people, and called by several names. It was first called Trinacria, from the triangular figure of it, *τρία ἄκρα*, in Greek signifying the three promontories; to wit, Pelorus, now Capo di Faro, from the pharos or lighthouse that is built at the extremity of it: Pachynus, at present Capo di Passaro: and Lilybœum, now Capo di Marfalia. The Sicani, a people of Spain inhabiting the banks of the river Sicanus,

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\* “Fierce to the right tremendous Scylla roars,

“Charybdis on the left the flood devours.”

PITT.



Sicanus, by others named Sicoris, bringing over a colony, changed its name to Sicania. They were afterwards obliged to give place to an army of Italians, who called the island after the name of their general, Siculus; which appellation it has ever since retained. To these succeeded different colonies of Greeks, chiefly Corinthians, by whom the famous city of Syracuse was built. The Carthaginians afterwards rendered themselves masters of it, but were driven out, after an obstinate and bloody war, by the victorious Romans. It was held for some time by the emperors of Constantinople, and wrested from them by the Goths; who, after having kept it seventeen years, were forced out of it by Bellisarius. It afterwards fell under the dominion of the Saracens, who were succeeded by the Normans: but this people was not able to maintain themselves masters of it for any considerable time; being overpowered by an inundation of Lombards, Germans, and other barbarous nations; who were dispossessed of their new dominions by Pope Clement the Seventh. The next governors of the island were the French; after whom it became subject to the kingdom of Arragon; whence it devolved under the command of the kings of Spain, in the war concerning the succession of Spain. It was taken from them by the allies, and put into the hands of the Germans, by whom it was delivered up to the Duke of Savoy, who thence took upon him the title of King of Sicily. In the last war it was again conquered by the Spaniards, and is now under the dominion of the King of Spain's second son, who styles himself by the title of King of the Two Sicilies. The principal cities are Palermo, Messina, Siracusa, Augusta, Gergento, Catanea, and Trapani, besides a great many villages and towns of less note.

SICILY.

D

PALERMO,



**PALERMO.**

**PALERMO**, anciently called Panormus, is the capital of the island, where the viceroy keeps his court, adorned with a very numerous nobility. The city is well built, and the streets regular, chiefly towards Cassaro, which is the place where the two principal streets, that divide Palermo into four equal parts, meet in right angles, and end at the four gates of the city. The four angles of these streets are beautified with marble from the foundations as high as the roofs of the houses: each of them containing three statues, the middle ones representing different kings of Spain. At a small distance hence is the palace of the Prætor, where the council or senators assemble; and over against it, a fountain built in the manner of steps, upon which are placed thirty-seven statues, which are now very much defaced. Not far from hence is the church of St. Joseph, vaulted, and supported by thirty-four columns of sumptuous marble. The college and church of the Jesuits is also a building by no means despicable; nor ought the hospital of *Fate ben Fratelli* to be entirely overlooked. The palace of the viceroy near Porta Nova is no very magnificent building, though at the same time not in the least contemptible, having a large square before it, and two towers at the sides. The city is of a circular figure; one part of it extends to the sea, and the other three are surrounded by beautiful hills and gardens, which render its situation delightful.

**MESSINA.**

**MESSINA**, first called Zancle, was named afterwards Messana, from a colony of Messenians, a people of the Peleponnesus. It is at present a place of considerable commerce, upon account of the safety of its port, which may very well be mentioned as one of the securest of all the Mediterranean. The houses, that are built along the quay, being very high and exactly regular, have a very beautiful effect at a distance, though



when you are near, they fall short of your expectations. The town <sup>MESSINA.</sup> is situated at the foot of a hill, is tolerably well built, and not ill peopled, there being reckoned, including the suburbs, between 50 and 60,000 inhabitants. The king's palace, which is situated upon the sea-shore, being unfinished and kept in but bad repair, is nothing very remarkable. There are however, some buildings within the city very well worth observation; namely, the church of the Theatin Friars, and the convent of the Jesuits, which latter has the advantage of a very beautiful situation. On the mountains behind the city are three small forts of but little consequence; but what is of very considerable strength is the citadel, the works being well disposed, in good condition, and well furnished with men and artillery. It is without doubt the most considerable place in all Sicily, being so situated as to command the passage of the streights. We had here the malicious pleasure to see the Spaniards still fishing up the cannon and remains of those ships, that were destroyed in this port by Admiral Byng.

Thirty leagues from Messina is the town of AUGUSTA, formerly <sup>AUGUSTA</sup> named Ziphona. It was fortified by the Emperor Frederick the Second. Hither the Knights of Malta betook themselves after the loss of Rhodes, till they were declared masters of the island of Malta. This city has a very good port, though little or no trade; all the commerce of these parts being carried to Messina.

At a small distance hence is the city of CATANEA, a regular and well-built town, having been raised from the ground since the terrible catastrophe, that happened to it in the year 1692, when the whole city was destroyed by an eruption of Mount Ætna, which involved also in the same ruin the city of Augusta.



**CATANEA.** Augusta. Mount Ætna, or as it is now called Mount Gibel, is in the neighbourhood of Catanea. It at present is very peaceable, continuing only to breathe forth a gentle smoak; the top of it, upon account of its excessive height, has been for many ages, notwithstanding the heat, that must necessarily arise from the sulphureous exhalations, entirely covered with snow. I think I cannot give a better description of it than by transcribing the words of an ancient poet, which cannot fail of giving an exact idea of its present condition.

“ Sed quanquam largo flammæ exæstuat intus

“ Turbine, & assiduè subnascens profluit ignis;

“ Summo cana jugo cohibet (mirabile dictu)

“ Vicinam flammis glaciem, æternoque rigore

“ Ardentes horrent scopuli, stat vertice celsi

“ Collis hyems, calidâque nivem tegit atra favillâ.”

SIL. ITAL. lib. xiv.

At about twelve leagues distant from Mount Gibel stands the celebrated city of **SIRACUSA**, the ancient capital of this island, which, in the time of its prosperity, yielded in grandeur and magnificence to no city whatever. It was built by a colony of Corinthians, (as I have already mentioned,) four hundred years after the siege of Troy, from whence the Siracuse woman, in Theocritus, says,

“ ——— Κορίνθιοι εἰμερ ἄνωθεν

“ Ὡς καὶ ὁ Βελλεροφῶν\*.”

Idyl. xv. 91.

It

\* “ Besides, we’re of Corinthian mould,

“ As was Bellerophon of old.”

FAWKES.



It was formerly reckoned nine miles in circumference, but is now SIRACUSA dwindled away to what was (when Marcellus besieged it) the citadel, and is at present in as low a condition as it was then flourishing. The harbour is one of the finest in the world, purely the work of nature, and is surrounded by one of the most pleasant and fertile countries that, I think, I ever saw; whence it was very properly placed under the protection of Ceres. The ancient magnificence of this famous city is very pompously described by Silvi-  
*Italicus*, in his 14th book, 641.

“ Totum, quâ vehitur Titan, non ulla per orbem

“ Tum sese Isthmiacis æquassent oppida tectis

“ Tot delubra deûm, totque intra mœnia portus,

“ Adde fora, et celsis suggesta theatra columnis,

“ Certantesque mari moles, adde ordine longo

“ Innumeras, spatioque domos æquare superbas

“ Rura; quid inclusos porrecto limite, longis

“ Porticibus, sacros juvenum certamine lucos?

“ Quid tot captivis fulgentia culmina rostris?

“ Armaque fixa deis, aut quæ Marathonius hostis

“ Perdidit, aut Lybiâ quæ sunt advecta subactâ?

“ Hic Agathocleis sedes ornata tropæis,

“ Hic mites Hieronis opes; hic sancta vetustas

“ Artificum manibus, non usquam clarior ullo

“ Gloria picturæ sæclo: non æra vacabant

“ Quæ scirent Ephiren, fulvo certaret ut auro

“ Vestis, spirantes referens sub tegmine vultus.

“ Quæ radio cælat Babylon, vel murice picto

“ Læta Tyros, quæque Attalicis variata per artem:

“ Aulæis scibuntur acu, aut Memphitide telâ.

“ Jam simul argento fulgentia pocula mixtâ.

“ Quæis



## SIRACUSA.

"Queis gemma quæsitus honos, simulacra deorum

"Numen ab arte datum servantia: munera rubri

"Præterea Ponti, depexaque vellera ramis."

It may be imagined that our curiosity was heightened by the discovery of several ruins at a small distance from the sea-shore. The first piece of antiquity, that presented itself to our view, was the remains of an amphitheatre, very much out of repair, and what had never been of any large dimensions. At a small distance hence is what the people of the country imagine to have been the senate-house; though I rather take it to be a theatre, it being exactly of the shape of those I have seen elsewhere, and the seats cut out in the rock one above another, according to the fashion of all the theatres I have ever met with. It is not impossible but that it may be the same, which is mentioned in the above-quoted passage of Sil. Ital. Hence we went directly to the Ear of Dionysius, which it would be difficult to say too much in praise of, or to give an idea sufficient to make a person comprehend the curiosity of this valuable piece of antiquity. It is at this instant as entire as when it was first made, and still retains that surprising power of reverberation of sounds. It is frequently made mention of in Cicero's Orat. in Verr. by the denomination of Latumiæ Syracusanæ; and likewise in Seneca's Consolatio ad Marciam. It is a large cavern cut horizontally into a rock, 72 feet high, 27 broad, and 219 in depth: the entrance is of the shape of an ass's ear, and the inside somewhat of the form of the letter S. On the top of the cave there is a groove which runs from one end to the other, and has communication with a small room at the entrance, now inaccessible, by reason of the height and steepness of the rock: this is imagined to have been a guard room, where the tyrant  
used



used to place a centinel, who, by hearing every the least whisper of SIRACUSA. the prisoners within, made his report accordingly to his masters. We fired a pistol in it, which made a noise like thunder. When one of us went to the end, and there fetched his breath, he was heard very distinctly by those without; and unfolding a letter as gently as possible, it seemed as if somebody had flapped a sheet of paper close to your ear: indeed the effects of the reverberation are so surprising, that people would be apt to think that those, who related them, were giving into a vice, of which all travellers are generally suspected guilty. There is now standing in the town a temple of Minerva, of the Doric order, which is made use of as the cathedral church; and about three miles out of the town the remains of one dedicated to Diana, of the same rank and order as the other. They are neither of them any otherwise remarkable than for their antiquity, being of but ordinary workmanship, and appearing to have been built in an age when architecture was in no great perfection. Within the city, close to the sea-shore, is to be seen the celebrated fountain of Arethusa, well known from the poetical story of the secret commerce that nymph had with the river-god Alphæus.

“ ——— Alphæum fama est huc Elidis amnem

“ Occultus egisse vias subter mare, qui nunc

“ Ore, Arethusa, his Siculis confunditur undis \*.”

VIRG. *Æn.* iii. 694.

She

\* “ Hither, ’tis said, Alphæus from his source

“ In Elis realms directs his watry course;

“ Beneath the main he takes his secret way,

“ And mounts with Arethusa’s streams to day.”

PITT.



SIRACUSA. She now retains nothing of her ancient beauties; her streams, which were formerly so pure and limpid, being muddy and brackish, and her banks, which were adorned with statues, and beautified with gardens, rendered unsightly by a confused heap of rubbish, with which they are covered. Hence it appears that Virgil's prayer in his tenth Eclogue was not heard.

"Extremum hunc, Arethusa, mihi concede labore.

"Sic tibi, cum fluctus subter labere Sicanos,

"Doris amara suam non intermisceat undam \*." Ec. x. l. i.

Notwithstanding the country round is one of the most fruitful ones in the world, the people, by reason of the harshness of the government, are in the greatest misery imaginable; so that about three years ago there were nearly thirty wretches, that perished for mere hunger. Nothing is so common as for the peasants to sell themselves for slaves on board the Maltese galleys for the bare sustenance of bread and water. They have little or no trade, exporting nothing except a small quantity of wine, which is justly esteemed as excellent in all parts of Europe; and for importations they have no occasion, the country producing all manner of things necessary for their sustenance. The city is well fortified towards the land, and defended by a considerable garrison; it is but of little strength to the seaward, they relying entirely upon the craggyness of the coast,

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\* "Aid the last labour of my rural muse,

" 'Tis Gallus asks, auspicious Arethuse.

" So while beneath Sicilian seas you glide,

" May Doris ne'er pollute your purer tide."

WARTON.



coast, which renders it inaccessible but by the channel, that leads into SIRACUSA, the harbour, which is commanded by a battery of eight guns.

GERGENTO, situate on that coast of Italy, which looks towards GERGENTO, Africa, is no other than a corruption of the ancient Agrigentum. It was formerly a city of excessive riches, surrounded by very strong fortifications, the inhabitants amounting to the number of 200,000. It was famous for the siege it sustained against the Cathaginians under the command of Hannibal, son of Gisco, attended, upon account of his great age, by Himilco as his lieutenant, who was a person of the same family, and upon the death of the former, which happened during the time of the siege, succeeded to the command of the army; and, after an obstinate resistance of eight months, rendered himself master of the city, and put to the sword all those, who could not save themselves by flight from the effects of his rage. The spoils taken and sent to Carthage were of an immense value; among which were great numbers of pictures, statues, and vases of all sorts, as also the famous bull of Phalaris. It is now a city of a pretty considerable commerce, ships of all nations coming there to load corn, though it has no port; which makes it unsafe to lie there in winter time, the road being open to several winds. The town is about three miles from the sea; near which is a castle of no very great consequence, defended by a garrison of Spaniards.

At the point of Cape Marsalia, twenty-six leagues distant from Gergento, stands the town of TRAPANI. It is built upon a peninsula, TRAPANI, and the isthmus, that joins it to Sicily, being very low land, it appears at a distance in form of an island. It was built by Amilcar in the first Punic war, upon the ruins of the town of Eryx, which that general



**TRAPANI.** general destroyed; it was called Drepanum, from the Greek word *δρέπανον*, a sickle, the shore being crooked, and forming that figure. It is worthy observation, that Virgil, to avoid the anachronism of making Æneas speak of Drepanum, which was not built till long after his time, makes him mention only the harbour, that in all probability then bore the same name.

“ Hinc Drepani me portus, & illætabilis ora

“ Accipit\*.”

VIRG. lib. iii. 707.

It is now a pretty large city, tolerably well peopled, and enriched by a very considerable exportation of salt. Near the sea-shore is standing an ancient tower, which the inhabitants, resolving to have some remains of that hero, affirm to have been built by Æneas. Over against the city are seen three small islands, the one called Levenza, twelve miles round; the second Favignana, eighteen; and the other, Maretimo, has thirty miles in circumference. They are all defended by small forts, to secure the inhabitants against the Turkish corsairs, who frequently infest those parts.

**MOREA.**

Having taken our leaves of Sicily, after a very prosperous passage of five days, we came in sight of the Peloponnesus, now called the MOREA. It is a peninsula almost circular, of about 600 miles in circumference, joined to the continent by an isthmus no more than four miles broad; whence I cannot think it so great an

\* “ At length on shore the weary fleet arriv’d,

“ Which Drepanum’s unhappy port receiv’d.”

PITT.



an hyperbole of Statius as it is generally represented, when he says, MOREA.

“ — In mediis audit duo littora campis\*.” Theb. i. 335.

for, without making allowances for the diction of poetry, one might be very easily supposed to have heard the roaring of the sea for the space of two miles. The form of the peninsula is likened to the leaf of a plane-tree by Dionysius in his *Periegesis*; the isthmus being compared to the stalk, and the many gulphs, that are on each side to the incisions, which are seen in the leaf. It received the name of Peloponnesus from Pelops, son of Tantalus; who bringing an army from his native country, Lydia, rendered himself master of the whole peninsula. It was governed a long time by his descendants; but being led on by the same spirit of liberty, that at once spread itself over all Greece, it abolished the monarchical government, and formed itself into six republics; those of Achæa, Elis, Messenia, Arcadia, Lacedæmon, and Argos. The principal cities of the first were Corinth and Sicyon; of the second Pisa, situated on the river Alpheus, famous for the celebration of the Olympic games. In Messenia were Messene, Pylos, Mothion, and Corone; and in Arcadia, Tegea, Stymphalia, and Megalopolis, the birth-place of Philopœmen and Polybius. The most noted places in Lacedæmonia were Sparta, Amyclæ, the river Eurotas, and cape Tænarus; and in Argos, the capital city of the same name, famous for the temple

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\* “ And hears the murmurs of the different shores.” POPE.



**MOREA.** temple of the goddess Juno, to whom it was particularly sacred. There were besides, Mycenæ, Nauplia, Træzen, and Epidaurus, the favourite city of Æsculapius. The inhabitants of the Peloponnesus were ever esteemed as the most warlike people, and the bravest soldiers of all Greece; especially the Spartans, whose many great actions are too well known to have any occasion to be mentioned in this place.

**MODON.** The first part of this country, that we distinguished, was the city of MODON, in the limits of Messenia, a place of great antiquity. According to Pausanias, it was called Pedasa before the time of the Trojan war, but changed its name to that of Mothon, which was given it by Mothon, the son of Æneas, who came thither after that celebrated expedition, in company with Diomedes. There was anciently to be seen in this city the temple of Minerva Anemotis, or the protectress against storms. It was erected by Diomedes in order to defend the city against the violence of the winds, which is frequently very dangerous in these parts, who at the same time built another temple, and dedicated it to the goddess Diana. The city still maintains its ancient name; for the modern Greeks pronouncing the Δ like Θ, to this day call it Mothon, though they write it Modon.

**CORON.** Continuing along this coast, you come up with a cape anciently called Acrates; within which, at some distance from the mouth of the river Pamisus, under the mountain Timathus, is situated the city of CORON. It was originally called Epea; till the Thebans, upon introducing the Messenians anew into the Peloponnesus, who had been driven out by the Lacedæmonians, ordered their general, Epimelides, to re-people it, and he changed its name to Corone, calling it after a city of Bæotia. There were formerly to be seen there three temples; the first consecrated to Diana Nutrix, the



the second to Bacchus, and the other to Æsculapius. In the market place stood a brazen statue of Jupiter Salvator; and in the citadel one of Minerva, holding in her hand a raven; where was also to be seen the tomb of Epimelides. At present there are no sort of remains of any of these temples, and nothing to be seen but the desolation it has suffered from the hands of the Venetians and Turks, to whom it now belongs, together with all the rest of the Morea. CORON.

About ten leagues from hence, on the opposite side of the Sinus Messeniacus, is Cape MATAPAN, called by the Ancients the Promontory of Tænarus, from a person of that name, whose tomb, according to Pausanias, was in his time to be seen at Lacedæmon. The same author mentions several antiquities, that were then to be seen on this promontory; and among others a brazen figure of a man riding on a dolphin; which is mentioned in Herodotus to have been offered up as a vow by the poet Arion, after his miraculous preservation by the assistance of the above-mentioned animal. Beneath were two harbours, the one called Achilleus, and the other Pfamathus; and on the summit a temple of Neptune, in a grotto, at the entrance of which was a statue of that deity. It is in allusion to this temple that Statius, in the following passage, mentions that god as retiring into one of these ports to rest his horses, wearied with the fatigues of the sea. This grotto was reckoned by all the Greek poets the entrance of hell, as the cavern near the lake of Avernus was by the Latin ones. Statius has, however, differed in this particular from the rest of his countrymen: since he makes Mercury ascend from the shades below by the passage of Tænarus; upon which he takes occasion to give an accurate description of the place.

“ Est



MATAPAN,

" Est locus, Inachiae dixerunt Tænara gentes,  
 " Quâ formidatum Maleæ, spumantis in auras  
 " It caput, & nullos admittit culmine visus. —  
 " Interiore sinu frangentia littora curvat  
 " Tænaros, expositos non audax scandere fluctus.  
 " Illic Ægeo Neptunus gurgite fessos  
 " In portum deducit equos; prior haurit arenas  
 " Ungula, postremi solvuntur in æquora pisces.  
 " Hoc (ut fama) loco pallentes devius umbras  
 " Trames agit, nigrique Jovis vacua atria ditat  
 " Mortibus: Arcadii perhibent si vera coloni.  
 " Stridor ibi, & gemitus pænarum, atroque tumultu  
 " Fervet ager. Sæpe Eumenidum vocesque manusque  
 " In medium sonuere diem, lethique triformis  
 " Janitor agricolas campis auditus abegit.  
 " Hâc & tunc fuscâ volucer deus obsitus umbrâ  
 " Exilit ad superos\*."

STAT. Theb. lib. ii.

Beneath

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\* " A steep there is, fam'd Tænaros by name,  
 " Whose equal summit joins the starry frame.  
 " The crooked shore too forms an inner bay,  
 " Where inoffensively the billows play.  
 " The steeds of Neptune here securely feed,  
 " Of fish and courser a promiscuous breed.  
 " This winding path (Arcadia's sons report,)  
 " Conveys the damn'd to Pluto's gloomy court.  
 " Here oft are heard deep groans, tumultuous cries,  
 " And loud laments, that rend the vaulted skies;  
 " Grim Cerb'rus howls; the Furies drag their chains,  
 " And the scar'd hinds retreat to distant plains.  
 " This way, involv'd in shades of sable night,  
 " Great Hermes takes, and steers to Heav'n his flight."

LEWIS.



Beneath the promontory stood a city called by the same name; at a MATAPAN. small distance from which was situated the town of Leuctra, different from that in Bœotia, famous for having been the scene of that bloody engagement between the Spartans and Thebans, where the latter, commanded by Epaminondas and Pelopidas, gave the others (to make use of the words of Pausanias) the most complete overthrow, that was ever given by Greeks against Greeks. All this part of the country is at present inhabited by the descendants of the ancient Lacedemonians, who still preserve their love of liberty to so great a degree, as never to have debased themselves under the yoke of the Turkish empire; but flying to the mountains, which are almost inaccessible, live in open defiance of that power, which has found means to enslave all the rest of Greece. They are a people very little given to cultivating their lands, employing their women in that sort of work, and following themselves their own diversions, the chief of which is shooting; and that indeed in a manner maintains them: for besides what serves for their sustenance, they have a very considerable commerce for pickled quails, which they send up in great quantities to Constantinople. They never stir out unarmed; and constantly wear an iron helmet upon their heads; this serves them both as a defence against an enemy, and the violent heat of the sun; which, reflecting from the barren rocks, would be otherwise insupportable. Their poverty makes them guilty of a vice, which probably, were they in a more flourishing condition, they would abhor. They are extremely given to thieving, though they seldom murder but upon an absolute necessity; abstracting this, they are a very tractable people, and endowed with many good qualities, of which the more refined part of the world is destitute.



SERIGO.

Keeping our course still along the same coast, we left on our right hand the island of SERIGO, which is but three leagues distant from Cape St. Angelo. It lies at the extremity of the Sinus Laconicus, has about sixty miles in circuit, and is of a figure almost circular. This island, which was anciently called Cythera, is frequently mentioned by the poets, being the birth-place of Helen, and under the particular protection of Venus. One would thence figure to oneself that it could be no other than a beautiful country, enriched with the agreeable prospects of groves and meadows, and all the other ornaments, that furnish out the most pleasing landscapes: but it is so far from having any of those perfections to boast of, that it is nothing but one continued mountain; and that so rocky and barren, as not to produce even shrubs sufficient for the wild goats, which inhabit it, to brouze on. Cytherus, a Phœnician, whose countrymen were its first inhabitants, gave it the name of Cythera. It was also called Porphyrista, either because the murex was to be found upon the coast, or upon account of its abounding in quarries of porphyry. Its principal city was Cythera, distant, according to Pausanias, ten stadia from the port of Scandia. In the capital stood the celebrated temple of Venus Ourania, or Cælestis; which Herodotus mentions to have been built by the Phœnicians. There are now no remains to be found of the city or temple, and nothing in the whole island that can give one any trace of the ancient habitations, except some rubbish near the harbour now called St. Nicholas, which shews that there anciently was some town in that place. There are also some vaults, which the inhabitants call the baths of Helen; and about four miles distant, two columns standing, of the Doric order, without either bases or capitals. Thucydides says, that

when



when the Lacedæmonians were masters of this island, they spared neither pains nor cost to keep it in a condition of defence; as it was a place of great use in clearing their coasts from pirates, and a refuge to their ships trading to Egypt and along the coast of Africa. They were, notwithstanding, without much difficulty driven out by the Athenians, under the conduct of Nicias the son of Niceratus. The Venetians, its present masters, have a small castle in it; weakly garrisoned, but of some strength by its situation. This inconsiderable island is the only remainder of all those great possessions, which that republic formerly had in these parts. They send here every two years a noble Venetian with the title of Proveditore; who acts in the character of governor, and resides within the fortress; whence in a clear day one may see Candia, which is distant only forty miles. There are many rocks all round the island, one of which is called L'Ovo, or the Egg, from its shape, which appears directly oval. Serigo produces nothing but a small quantity of wine and oil, both which are the usual commodities of mountainous countries. There are found in the cabinets of the curious two medals of this island; both of them have for the face, a beautiful woman, with her hair in nice order; the reverse of the one, the figure of a naked woman standing, holding in her right hand an apple, representing the prize of beauty; in her left a bow rested on the ground: the second differs from the former in nothing but that instead of an apple in her right hand she holds an arrow. The inscriptions of both are ΚΥΘΗΡΑΙΩΝ. It is plain that these medals represent the protectress of the island, though it is particular to see that deity drawn with a bow; which is probably a symbol of the country's abounding in game. Half way between Serigo and Candia is a small uninhabited island,

SERIGO.



SERIGO. island, called Serigotto, which produces nothing but a prodigious quantity of wild goats.

Over against the ancient city of Cythera there projects from the continent a promontory, joined to it only by a narrow isthmus, which anciently bore the name of the Afs's Jaw Bone, from its being somewhat of that figure. Within this cape is the Bay of Vatica, called by the ancients Boea, from a town of the same name that is said by Pausanias to have been built by Boeus a son of Hercules. The same author mentions two temples, that were in the city: the one of Apollo, and the other of Æsculapius; of which there are now no remains. There is indeed a small village called Vatica, upon a hill at some distance from the anchoring-place; which probably was built out of the ruins of the ancient town. Not far hence is the point of Cape St. Angelo, anciently Promontorium Maleæ.

MILLO.

We had but just weathered the cape, when a strong wind blowing out of the Sinus Argolicus obliged us to run for shelter to the island of MILLO, distant twenty-three leagues. Its old name was Melos, taken, as is said, from a Phœnician of that name; who, with a colony of his countrymen, first inhabited it. It is counted one of the Cyclades, and is situated among several others of less note. Its circuit is of about eighty miles, and its figure not improperly likened to that of a bow. The Lacedæmonians, according to Thucydides, were in possession of it, when the inhabitants, refusing to join the Athenians in the Peloponnesian war, were attacked by Nicias the son of Niceratus; who, finding the people in a condition to defend themselves, thought proper, after mature deliberation, to retire, having already laid waste the whole country, and leaving behind



behind him nothing but ruin and desolation. Several years afterwards they sent a fleet of thirty-eight ships against them, under the conduct of Cleomedes son of Licomedes, and Tefias son of Lyfimachus, together with an army of 2700 heavy armed troops, 300 archers on foot, and 20 on horseback. These generals, after they had used all the Athenian arts of rhetoric to induce them to declare in their favour, finding amicable means ineffectual, were obliged to have recourse to open force; drawing lines round their city, and forming a regular blockade; after which, having left only men sufficient to guard the lines, the commanders in chief, together with the remainder of the troops, returned to Athens. The islanders, however, resolute to defend themselves to the last, and always in hopes of succour from their friends, the Lacedæmonians, lost no opportunity of annoying the besiegers; and making a vigorous sally in the night-time, forced the lines, made a considerable slaughter among their enemies, and brought back with them great quantities of provisions and other necessaries for their sustenance. The enemy, startled at this unexpected resistance, redoubled their guard, in order to prevent any farther misfortune: in effect, the besieged not long after making a second sally, broke through the lines in another place; but fresh troops coming from Athens, led by Philocrates the son of Demeas, and no hopes of any succours being nigh, they were at last obliged to surrender at discretion. Upon this the Athenians, by a piece of cruelty unworthy so great a people, put to death all, that were of age to bear arms, and made slaves of the women and children. They afterwards sent a colony of the number of 500 from Athens to repeople the island. It is now subject to the Grand Signor, who every year sends a galley to collect the Gharaz, or tribute, which is paid very regularly; so that the inhabitants, who are

Milo.



MILO. all Greeks, remain during the rest of the year unmolested by the Turks, who are afraid to stay there any time, being apprehensive of meeting with some of the Maltese corsairs, that frequently visit these defenceless islands, living in them at their own discretion. There are several villages and small towns in different parts of the country, the chief of which, called Milo, lies in a beautiful plain, distant about two miles from an extremely fine harbour, which, was there not too great depth of water, would conveniently hold more ships than are to be found in Europe. It is above twelve miles round, and at the entrance of about a mile and half in breadth; so that, when you are got in, you are surrounded by the land on all sides, and defended from the violence of all winds. The town is but in a mean condition, and the inhabitants very poor, upon account of the great taxes laid upon them by the Turks. The plain, in which it is situated, is excessively fertile, producing corn in great abundance. In the way from the harbour up to the town is, near the sea-shore, a hot spring rising up several yards from the land, which, though it is surrounded by cold water, preserves a heat strong enough to boil an egg. There are also in many other parts of the island hot baths, mineral waters, and mines of alum and sulphur, with which the soil is much impregnated. On the top of a mountain, about seven miles from Milo, is another town, called by the people of the country Castro, which, by its situation, is capable of being made a place of excessive strength. At a small distance hence are some remains of antiquity, but of little or no consequence; consisting only in two or three pieces of a very strong wall, and some granite pillars, broken and scattered about in different places; all too imperfect to give one any insight into their former use. This part of the island being mountainous,  
and



and divided by many pleasant vallies, produces great quantity of Milo.  
 wine and excellent fruit. The dress of the women of this country  
 is very particular; their petticoats coming no lower than their knees,  
 in order to shew (what with them is reckoned the greatest per-  
 fection) their thick legs. This is a fashion so much in vogue  
 among them, that it is a common thing to see them with seven  
 or eight pair of stockings on, besides bandages round the small of  
 the leg, which render them more deformed than nature intended  
 them. After this, I shall more easily believe what Prior mentions  
 as a very prevailing mode among the Indian ladies, and which may,  
 in my opinion, be very reasonably placed in the same rank with  
 the now reigning one at Milo.

“ Westward again the Indian fair

“ Is nicely smear’d with fat of bear:

“ Before you see, you smell your toast;

“ And sweetest she who stinks the most.”

Prior's Alma. Cant. ii.

After a stay of four days, unwilling to lose the opportunity of a  
 favourable gale of wind, we set sail, and leaving the desert island  
 of Anti-Milo on our left, situated ten miles from the mouth of  
 the harbour, we soon came in sight of Cape MALA, set down in MALA.  
 the sea-charts under that denomination, but styled by the inhabit-  
 ants of the country Skylli or Skylla. It was anciently known under  
 the name of Prom. Scyllæum, so called from Scylla the daughter  
 of Nisus, who, having betrayed the cities of Nisea and Megara to  
 Minos king of Crete, met with the just reward of her treachery;  
 for that prince, abhorring her perfidy, instead of making her his  
 queen,



**MAZA.** queen, to which honour she blindly aspired, threw her into the sea, where her corpse, carried by the waves, was laid at the foot of this promontory.

**TRÆZEN.** Near this place was situated the celebrated city of TRÆZEN, built by Pittheus, son of Pelops; who joining the two towns of Hyperea and Anthea, founded by Hyperetes and Antheus, sons of Neptune, and Alcinoë, daughter of Atlas, formed them both into one, calling it Træzen, after the name of his dead brother. Pausanias says, that the inhabitants of this city, in order to make themselves appear considerable in the eyes of strangers, alleged that their first king, Orus, was of their own country, and that all those parts were from him called Orea; but that, falling under the dominion of Althepus, son of Neptune, and Leis, daughter of Orus, they took the name of Althepia. They farther said, that, during his reign, there arose a contest between Minerva and Neptune who should take the country under their protection; and that Jupiter decided the difference, by declaring them both equally interested in its preservation. Hence they adored Minerva under the different appellations of Sthenias and Polias, and Neptune under the title of Basileus, or King. This appears also plainly from the medals of Træzen now extant, where on one side is to be seen a head of Minerva, and on the other a trident, the symbol of Neptune. After Althepus came Saron, who, after having built a temple to Diana Saronis, in a marshy ground, called the marsh of Apollo, as he was one day a-hunting, and very eager in the chase, the stag took water, and the king following him too far from the shore was drowned; his corpse carried to the sacred land, or the Temenos of Diana, and there buried in the temple, whence the marsh changed its name to that of Saronicus; and the gulph, on which stands the city



city of Athens, received the same appellation. The Greeks by the <sup>TRÆZEN.</sup> word Temenos signified a piece of ground enclosed, and dedicated to a god or a hero, according to the Scholiast on Homer:

“ Ἱερὸν χωρίον ἀφωρισμένον θεῷ καλὰ γῆμιν ἢ ἥρωι.”

Plato, lib. vi. de Legibus, says that the produce of these lands was set apart for the service of the priests, or kept for religious uses. It is plain from Homer, that kings also had their Temenos allotted them; to which custom Sarpedon, in his speech to Glaucus, alludes:

“ Γλαύκε τίη δὲ νῶϊ τέλιμμεσθα μαλίστα·

“ Καὶ τέμενος νεμόμεσθα μέγα Ξανθοῖο παρ’ ὄχθας

“ Καλὸν φυλαγῆς, καὶ ἀρέρης πυροφόροιο\*.” Il. xii. 310.

Virgil also speaks of King Latinus's Temenos,

“ Insuper id campi quod rex habet ipse Latinus †.”  
Æn. ix. l. 274.

The form of it may be seen on a medal of Septimius Severus, on the reverse of which is represented the temple of Venus Paphia, and

\* “ Why boast we, Glaucus ! on fair Xanthus' plain,

“ Select and separate our wide domain ?

“ Our num'rous herds that range the fruitful field,

“ And hills where vines their purple harvest yield.” POPE.

† “ And to complete the whole, the wide domain.

“ Of the great Latian lord, a boundless plain.” PITT.



**TRÆZEN.** and without that is a piece of ground, set apart and enclosed with pales. There were in the city of Træzen several temples, the most celebrated of which were, one of Diana Soteria or Conservatrix; the other of Diana Lycæa; the former founded by Theseus, the latter by Hippolytus. There was also a Temenos consecrated to the same Hippolytus, with a temple; in which was a very ancient statue of the hero: it was supposed to have been built by Diomedes, who was the first, that caused divine honours to be paid to Hippolytus. Of all these and many other magnificent edifices, now not the least remains appear; neither is the exact site of the ancient city very easy to be ascertained.

**HYDRA.**

Without the promontory lies the island of HYDRA, or Sidra, which anciently bore the name of Calauria, famous for having been the place of exile of the orator Demosthenes, who, finding the persecutions of his enemies continue, notwithstanding his retirement, made use of poison to free himself from their inveteracy, and was buried in this island. There was here a temple of Neptune, the protector of the country, which was much renowned in all parts of Greece: it was served by a priestess, who was to be qualified for her office by proofs of an unspotted virginity, which she was ever to maintain inviolated.

**ÆGINA.**

About four leagues hence is the island ÆGINA, which has to this day preserved its ancient name. As this country made a great figure in antiquity, we resolved to make it the place of our residence for some days, that we might have an opportunity of searching out all the remains of its former grandeur. It was first called Cēnone, but afterwards changed its name to that of Ægina, from the daughter of the river god Aëopos; who being ravished by Jupiter, and by him



him transported to this island, brought forth Æacus, who afterwards reigning over it, altered the name to that of his mother. ÆGINA.

“ Ænopiam veteres appellavêre ; sed ipse

“ Æacus Æginam genitricis nomine dixit\*.” OVID. Met. vii.

The father, enraged at the injury done him, rose up in rebellion against the ravisher ; but underwent the fate of the giants, being struck with thunder ; whence ever after his waters were impregnated with sulphur. The whole story is told by Statius, Theb. vii.

“ Namque ferunt raptam patriis Æginan ab undis

“ Amplexu latuisse Jovis : furit amnis, & astris

“ Infensus bellare parat (nondum ista licebant

“ Nec superis) ; stetit audaces effusus in iras,

“ Conferuitque manus ; nec, quem imploraret, habebat :

“ Donec vi tonitrus summotus & igne trifulco

“ Cessit. Adhuc ripis animosus gurgēs anhelis

“ Fulmineum cinerem, magnæque insignia pœnæ,

“ Gaudet & Ætneos in cœlum efflare vapores †.”

When

• “ Ænopia once, but now Ægina call'd,

“ And with his royal mother's name install'd,

“ By Æacus.”——

TATE.

† “ For they report, that whilst Ægina stray'd

“ On the green bank, he forc'd the beauteous maid.

“ Resenting this, (for at that better time

“ The rape of virgins was no licens'd crime,)

“ With



ÆGINA.

When Æacus was come to years of maturity, he begged his father to people the country, which request was granted him, and a colony transported from the continent. In course of time these people rendered themselves so considerable, by their application to commerce, that they maintained one of the most powerful fleets of all Greece, and signalized their valour in many engagements, particularly in the battle of Salamis, where the victory was chiefly owing to the bravery of these islanders: whence Herodotus, speaking of that action, says, that the first honours were due to the people of Ægina; and the second, to the Athenians. However this prosperity was not of long duration; for soon after, driven out of their country by the Athenians, they were obliged to fly for refuge to the Lacedæmonians, who gave them a city to inhabit on the confines of Argos. They were indeed reinstated in their former habitation, when the destruction of the Athenian fleet in the Hellespont facilitated their return, but were never able to rise to their ancient pitch of grandeur. There were, according to Pausanias, in the city of Ægina, which was near the most frequented harbour, many noble edifices. At a small distance from the port, stood the temple of Venus; and upon an eminence was a large square, surrounded by a beautiful colonade of white marble pillars, called the Æacæum.

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“ With Jove he durst in hardy fight engage,  
 “ And dash’d against the stars his foamy rage:  
 “ At length unequal to the tripple fire,  
 “ He slunk from combat, and resign’d his ire.  
 “ Yet some small sparks of courage still remain;  
 “ For oft in angry mood upon the plain  
 “ He pours Ætnean vapours, badge of shame,  
 “ And ashes, gather’d from the light’ning’s flame.”

LEWIS.



*Æacæum.* Here were preserved the statues of the deputies of all *ÆGINA.*  
Greece, who were sent to *Æacus*, by order of the Delphic oracle, that, by his intercession with Jupiter, their countries might be delivered from the drought, which at that time was universal. There were besides three temples, near one another, sacred to Apollo, Bacchus, and Diana; and in another part of the city, one dedicated to *Æsculapius*: but the deity to whom the people of *Ægina* paid the greatest worship was the goddess *Hecate*; whose statue was done by the hand of the celebrated sculptor *Myron*. In the way towards the mountain of Jupiter *Panellenus* stood a temple of the goddess *Aphea*, or *Britomartis*; and upon the summit of the mountain one in honour of Jupiter, said to have been founded by *Æacus*. At some distance from the *Portus Secretus*, (the situation of which is not easy to be determined,) was a stadium, and very fine theatre. There are at present but few remains of these buildings, most of which have been entirely destroyed by the injuries of time:

“ — Etiam periere ruinæ\*.”

LUCAN. l. ix.

Near the sea-shore is a confused heap of rubbish, which shews the situation of the old city. About a quarter of a mile from the harbour are standing two columns, of the Doric order, without plinths or bases, 26 feet high, and 13 round at the bottom, distant from one another six feet and an half, and fluted with no more than twenty cavities. Were they not of ordinary stone, I should imagine them to be the remains of the *Æacæum*, they being placed in the most conspicuous

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\* “ And e’en the ruin’d ruins are decayed.”

ROWE.

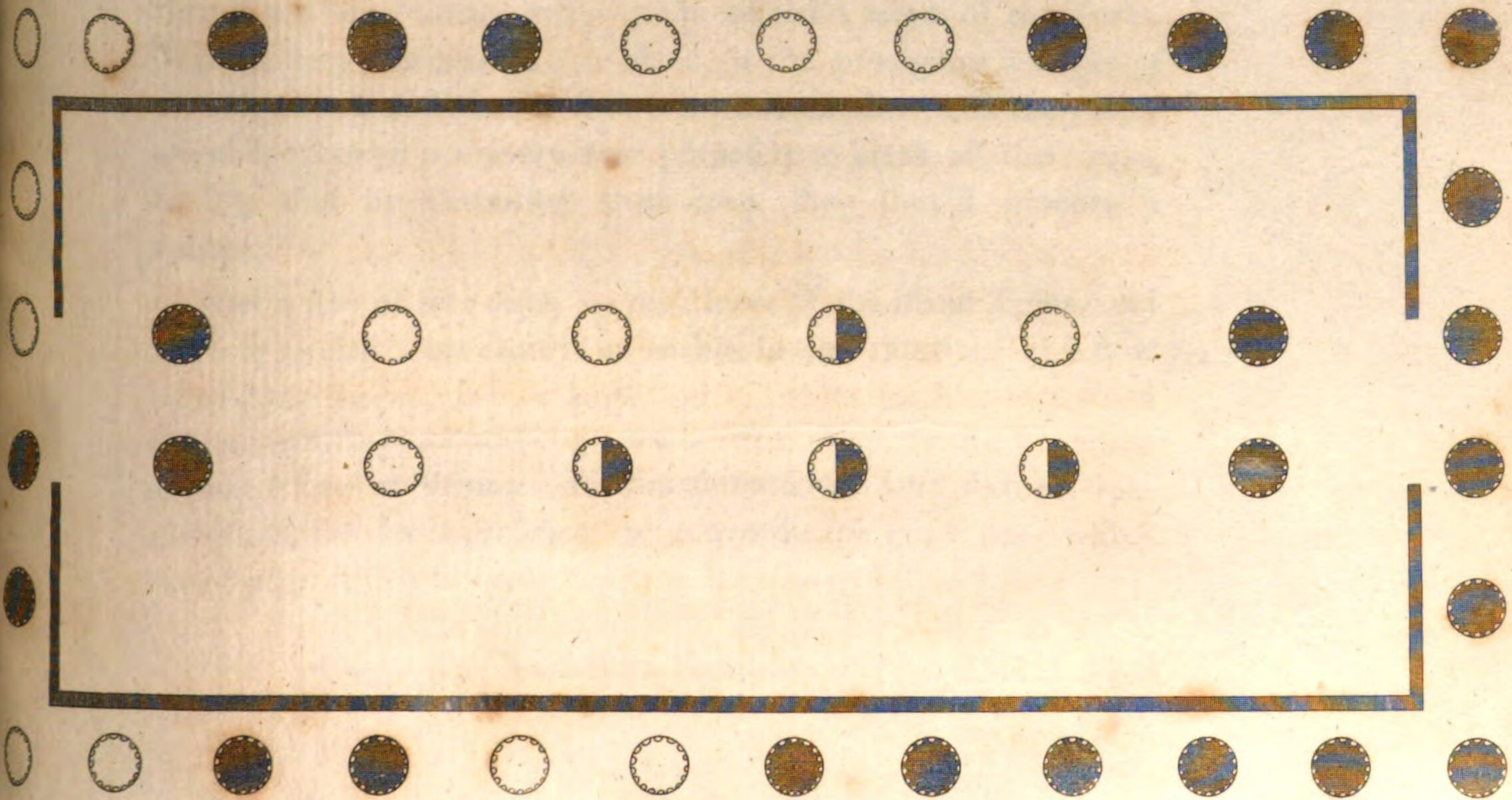


ÆGINA.

conspicuous part of the city; but as we are expressly told by Pausanias, that those pillars were of white marble, these may possibly have belonged to the temple of Venus. Close to the sea-shore is a Mosaic pavement, which more probably was part of the temple of that goddess, as it more nearly answers the situation given it by Pausanias. The port, composed of two artificial moles, is still entire, and seems, by its smallness, to intimate that the ships of the ancients were not so large as is generally imagined, it being, both upon the account of the depth and circumference, not capable of containing any other than a few small barks. On the other side of the isle, about eight miles from the sea-shore, is the Panellenian mountain, easily to be known for such by the ruins of the temple of Jupiter. This building was supported by forty-four pillars of the Doric order, of the same proportion as those already mentioned, being in height twice their circumference; those in the two fronts are all of one piece, the others not; they are of ordinary stone, and in every respect of the same architecture as those near the port. The building is as long again as it is broad, the length being eighty-eight feet; the pillars being eighteen feet high, and nine round at the bottom, without plinths or bases, and divided into twenty flutings. Those that are standing, to the number of twenty-five, in the draught here given, (which will serve to give a more exact idea of the building,) are marked thus ●; those that are half standing, which are four in number, thus ○; those that are fallen down and broken to pieces, thus ○. I have in the draught observed the exact proportions, which I took particular care in measuring, and have brought it to answer in every point to the scale here laid down.

The











The present inhabitants of this island are all Greeks, except one Turk, who governs them under the character of Vaivode. They <sup>ÆGINA.</sup> live in a village of about 300 houses, upon a mountain four miles from the sea, upon the summit of which are the ruins of a small fort destroyed by the Turks. The island is about forty miles round, extremely fruitful in corn, wine, oil, cotton, and fruit; and for the most part a very beautiful country; notwithstanding which, the inhabitants are excessively poor, the greatest part of the product of their lands being carried away by the insatiable hands of the Turks. What is very particular in this island, is the prodigious quantity of partridges, which swarm in such incredible numbers, that the people are obliged to go out every year purposely to break all their eggs, fearing that by devouring their corn they should produce a famine.

After a stay of five days, we took leave of the island Ægina, and in about twelve hours came to an anchor in the PIRÆUM. It is now <sup>PIRÆUM.</sup> called Porto Leone, from a large lion of white marble, that stood near it; which some years ago was carried away by the Venetians to their arsenal at Venice. We found ourselves here secured from all winds, the harbour being an extraordinary good one; which gave Statius reason to say

“ ——— Trepidis stabilem Piræea nautis\*.” Theb. l. xii.

Before

\* “ ——— And the Piræean strand,

“ Dreadful tho’ firm to seamen, when they land.”

LEWIS.



PIRÆUM.

Before Themistocles's time, the Piræum was only a small town near the sea-shore, which, together with the adjacent parts, was ranked under the tribe Hippothoontis. It was by that great man fortified, and rendered fit to contain a numerous fleet, he being the first who taught the Athenians the advantage of increasing their naval power. The port, according to Pliny, was capacious enough to hold 1000 ships, though Strabo says only 400; at present 30 of our modern vessels would have difficulty to moor clear of one another. It was divided into three docks; the first of which was called Cantharus, from a hero of that name; the second Aphrodision, from two temples of Venus, that stood near it; the one built by Themistocles, the other by Canon, in memory of the great naval victory obtained by him against the Lacedæmonians, near the Carian Chersonesus, not far from Cnidos; and the third Zea, perhaps from the word Ζεῖα, which in Greek signifies bread-corn. In the time of Pausanias there was, near the most considerable of these docks, the tomb of Themistocles; his posterity having, out of regard to his memory, transported his bones from Magnesia, where he died in exile, that they might find rest in his native country, which had been too ungrateful to suffer him to enjoy it in his lifetime. The town was beautified with several porticos, and was famous for a market, frequented by all the trading parts of Greece; whence came the proverb, Τὸν Πειραιῆα κενάγγιον μὴ φέρειν. There was also another more remote from the sea shore, made use of chiefly by the inhabitants of Athens. Behind the chief portico were two statues, the one of Jupiter, the other representing the Athenian republic: and not far distant a temenos consecrated to Jupiter and Minerva, with their statues in brass. The town was joined to the city of Athens by a very strong double wall, built by Themistocles, which



being at least five miles in length obtained the name of *μακρὰ τέχνη*, PIRÆUM. which induced Propertius to say of it

“ Inde ubi Piræi capient me littora portûs,

“ Scandam Theseæ brachia longa viæ.

L. iii. Eleg. 20.

The wall was built of large square stones joined together with lead, and cramps of iron, without any other cement, and so broad that two chariots might pass on it abreast. It was destroyed during the tyranny of the Thirty, repaired by Conon, and afterwards in the Mithridatic war finally ruined by Sylla. The harbour is of a circular figure, and the entrance of it shut up by two ancient moles, which make it so narrow that there is but just room for a ship to pass in conveniently. Before the mouth of the port is a small rock, upon which subsists the remains of an ancient pharos, built of large square stones. All round are to be seen the ruins of the town, consisting of many foundations of houses, reservoirs for water, and heaps of rubbish.

About a quarter of a mile hence, crossing a small neck of land, you come to the Port MUNYCHIA, upon the shore of which are MUNYCHIA. the remains of the temple of Diana Munychia, as one may judge from the situation given it by Pausanias. What now subsists of the temple are several pillars of ordinary stone, some of them half standing, others fallen down and broken into many pieces, with some cornices of Parian marble, on one of which the ornaments are of no ordinary workmanship. There is also part of the wall of the temple standing, on the top of which is a row of triglyphs, which prove the building to have been of the Doric order. This port is much less than the other, though pretty much of the same form;



**MUNYCHIA.** form; it is now entirely useless, having not a depth of water sufficient for vessels of any burthen. Near it are the ruins of the town and fortrefs of Munychia, the walls of which were of a very great thickness.

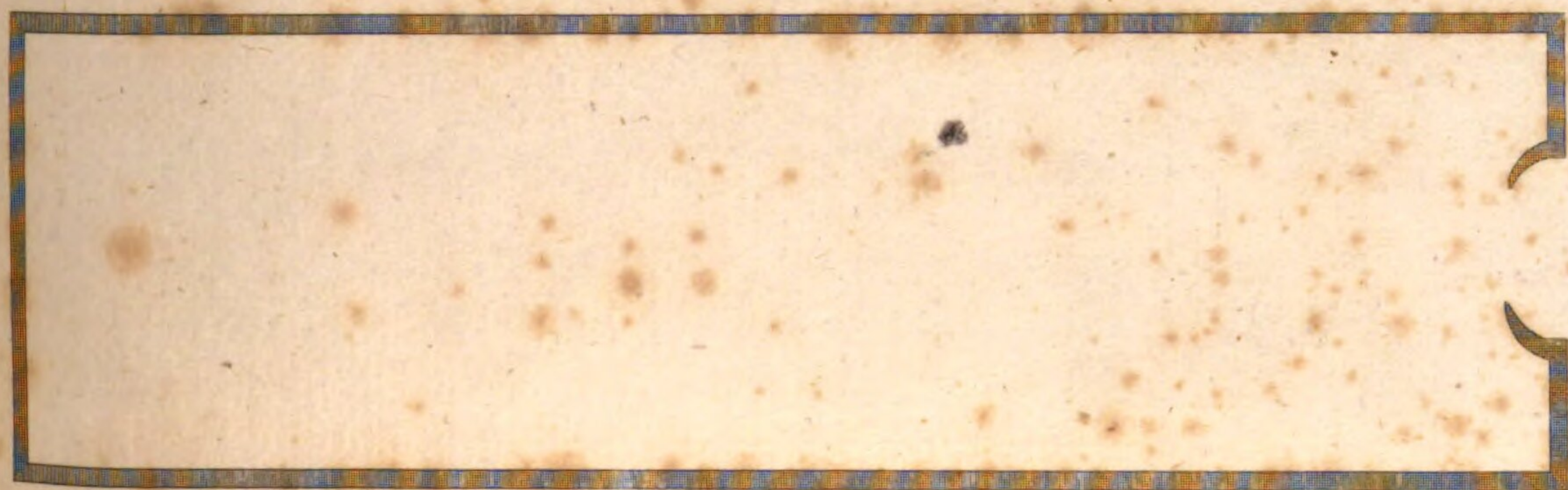
**PORTUS  
PHALERUS.**

About two miles distant is the **PORTUS PHALERUS**, which was at first made use of by the Athenians, as it was commodious upon account of its not being quite three miles from the city; but upon increase of their maritime forces was deserted, as neither being able to contain a sufficient number of vessels, nor to afford them a safe retreat from the rage of the winds and sea. It was hence that Theseus sailed for Crete upon his expedition against the Minotaur; and Mnestheus with his squadron to the siege of Troy. It was called Phalerus from one of the Argonauts of that name, and was, like the Piræum, joined to the city by a very strong wall. Pausanias mentions two temples near it; the one dedicated to Ceres, the other to Minerva; besides some altars to the unknown deities, and one to the hero Androgeos with the inscription, *Τῷ Ἡρώι.*

**ATHENS.**

In your way from the Piræum to the city of **ATHENS**, you pass all along the ruins of Themistocles's wall. The road is in the middle of a beautiful plain covered with vineyards and olive trees; which, being bounded on one side by mountains, and on the other by the sea, affords a most delightful prospect. Before your entrance into the city the first monument of antiquity, that presents itself to your view, is the temple of Theseus, built by the Athenians in honour of that hero soon after the battle of Marathon. This temple was allowed the privilege of being a sanctuary for all fugitives, in memory that Theseus, in his lifetime, protected the distressed. It cannot be too much commended, both upon account of the beauty of the materials and regularity





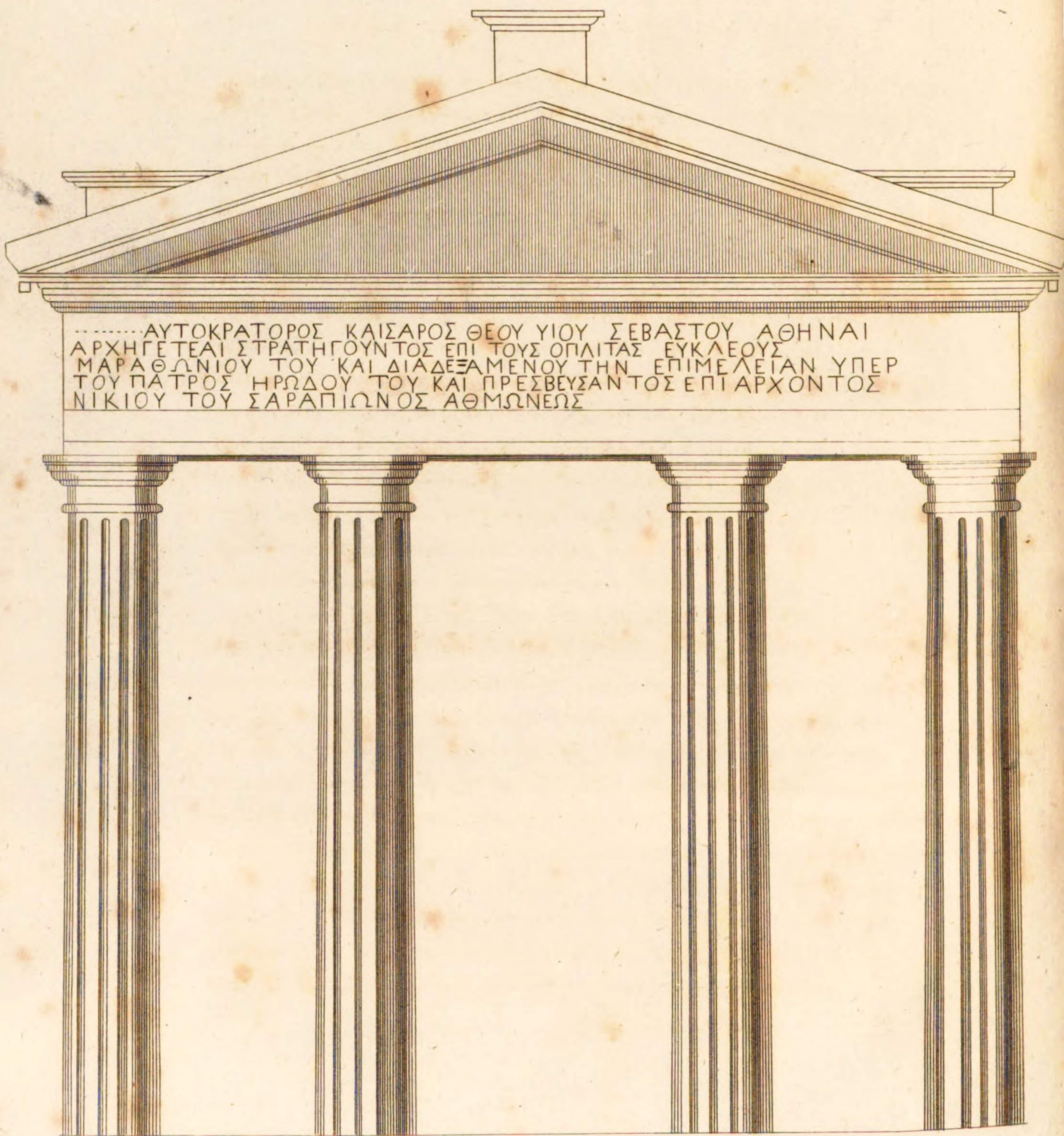












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ΝΙΚΙΟΥ ΤΟΥ ΣΑΡΑΠΙΩΝΟΣ ΑΘΩΩΝΕΩΣ



regularity of the architecture; besides which it has the advantage of being still in a manner entire, there being nothing wanting to it but a small part of the roof. It consists of thirty-six Doric pillars of Parian marble, fluted, without plinths or bases, and placed upon three steps of the same marble: the columns are but eighteen feet high, and nine round at the bottom. The frieze of the west front is adorned with a very fine bas-relievo, representing the battle of the Lapithæ and Centaurs; and on the opposite part the battle of the Amazons. Also at the east end, in small square pannels between the triglyphs, are expressed the actions of the hero, to whom the temple is dedicated; in one he is very plainly to be seen precipitating from off a rock the robber Sciron. The building is one hundred and ten feet long and forty-five broad; and all the pillars, except those of the four corners, five feet eleven inches distant, they being no more than four feet six. The form will be better seen by the plan here laid down, in which the proportions are as well observed as they possibly could be in so small a draught. It at present serves for a church to the Greeks, and is under the protection of St. George. Within is standing, perpendicular, a round piece of marble, that seems to have served as a pedestal to some statue; it is hollowed within, but that may possibly have been modern work. It has four beautiful inscriptions (see Inscriptions I. II. III. at the end of the volume); three of which, with a great deal of trouble, I made out; the other, being on the side next the wall, is impossible to be read, the stone being too large to be moved.

When you have entered the city, at a small distance from the temple of Theseus stands the façade of a temple dedicated to Augustus, as appears from the inscription on the architrave. It consists in four

\* H

Doric



ATHENS.

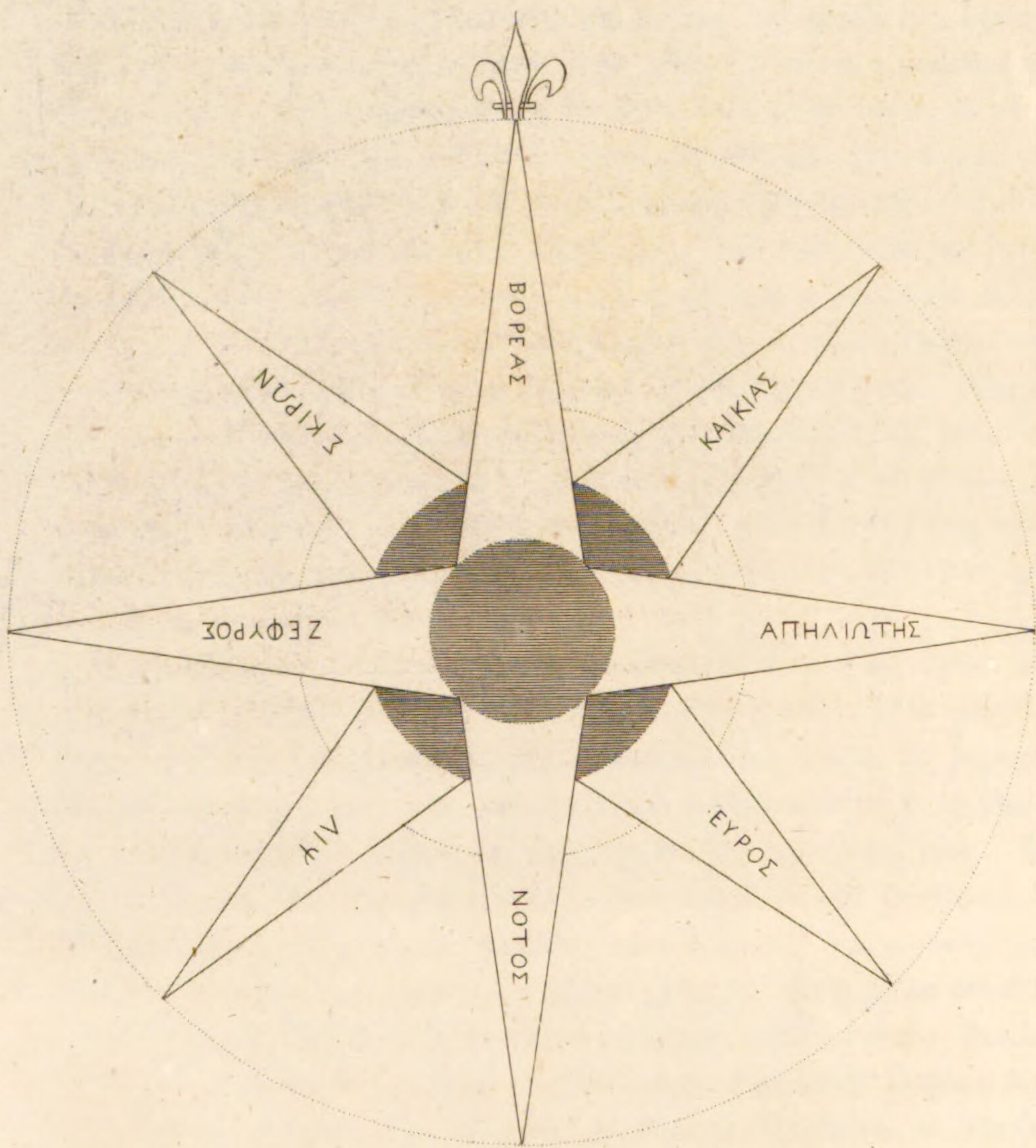
Doric pillars of white marble, fluted, and like those of all the other buildings of this order, without plinths or bases: they still support their architrave with the fronton, on the top of which is a square piece of marble, seeming to have been placed there as a pedestal to some statue. There seems also to be some inscription on it, but by reason of the height unintelligible. It is impossible to give a plan of the whole, the remains of it affording but little light towards the discovering what form it was of. One may, however, imagine it to have been somewhat like that of Theseus, though it must have been but small, the front consisting of but four columns, which indeed are of a much larger proportion than those already mentioned. About ten yards from this façade is to be seen, on a large piece of marble, of the figure of a parallelogram, inserted in the wall of an house, a beautiful inscription, concerning regulations made by the emperor Adrian about the exportation of oil, which is still the chief commodity of the country. (See Plate IV.)

The next piece of antiquity that presents itself to your view, as you advance farther into the city, is the noble remains of a magnificent structure, which was in all probability the temple of Jupiter Olympius, as is to be collected from the description of it in Pausanias, the situation answering exactly to that given by him. It was pretended by the Athenians to have been found in the time of Deucalion, and to have subsisted nine hundred years sacred to Jupiter Phyxius. In the end falling to ruin, it begun to be rebuilt by Pisistratus, and having received additions from several hands during the space of seven hundred years, was completely finished by the emperor Adrian, and dedicated to Jupiter Olympius, to whose honour the same prince erected a colossal statue of immense value,  
both





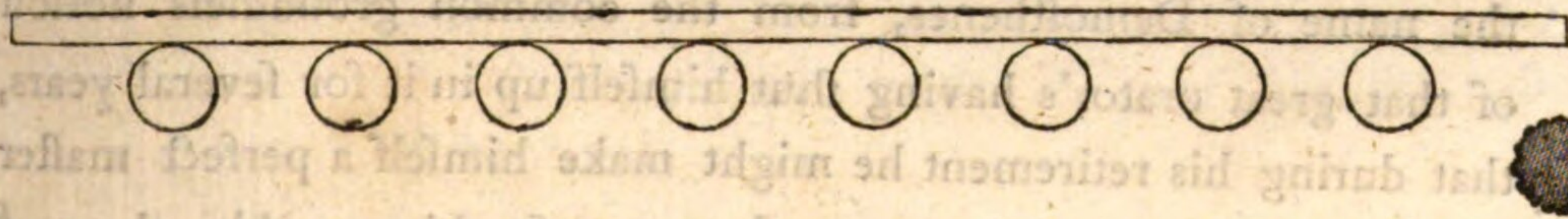






both upon account of the richness of its materials and beauty of workmanship. ATHENS.

Nothing in all Greece, nor even in the whole world, was equal to the magnificence of this temple; its area was computed to be four stadia; the inside was embellished with statues by the best hands, placed between each column, which were gifts from all the cities of Greece, that were desirous of paying their court to the emperor; among whom the Athenians distinguished themselves by the colossus erected by them in honour of the monarch himself. It is impossible from the remains to collect the plan of the whole building, there being nothing left but ten beautiful Corinthian pillars, with their frizes, architraves, and cornices; two fluted, the remaining eight plain. Close behind the eight, which stand in one rank, is a wall of white marble, the same as of the columns; and at the south end, the two, that project, being fluted, and on a different line from the others, seem to have formed the entrance of the temple. The present figure of the ruins is as follows:



Not far hence is to be seen the temple or tower of the Winds, omitted by Pausanias, but mentioned by Vitruvius. It was built, according to that author, by Andronicus Cyrrhestes. On the top stood a brazen triton, contrived so as to turn round with the wind,



ATHENS.

and with a wand, that he held in his hand, to point to the figure of that wind, which blowed. The triton is now wanting, the rest remains to this day entire. It is a small octagon tower, the roof of it built pyramidically: on every side of it is represented the figure of a wind with proper attributes, characterising the nature of it, in very good bass-relievo; and their names written above them in Greek characters. The god Zephyrus is represented as a beautiful young man, gliding gently along with an imperceptible motion, with his bosom full of flowers. They are all drawn with wings, and flying on with more or less rapidity, according to the violence of each wind in those parts. I have here laid down a compass with the ancient and modern names of the winds, as is to be collected from this building.

At the distance of about a quarter of a mile is that remarkable piece of antiquity vulgarly called ΦΑΝΑΡΙ ΤΟΥ ΔΗΜΟΣΘΕΝΟΥΣ, or the Lanthorn of Demosthenes; which, although it is entire, being joined into the wall of the Capuchins convent, exhibits but one half of the building. It was probably called ΦΑΝΑΡΙ from its form, which is not unlike that of a lanthorn, and was farther set off with the name of Demosthenes, from the common groundless notion of that great orator's having shut himself up in it for several years, that during his retirement he might make himself a perfect master of eloquence. It is a small round tower of white marble, the roof of which being made in the form of a dome, is supported by six fluted Corinthian pillars, each of them ten feet high without their capitals. The outside of the dome is worked in the manner of scales; on the top of it is a triangular piece of marble supported by a sort of flower-de-luce, which, whether it served as a lamp, the form











form of it seeming to strengthen that opinion, or whether it was made use of as the pedestal of a small statue, is not easy to determine. The architrave is adorned with a very good bas-relievo, representing several figures, some fighting and others sacrificing. On the frize is an inscription, which shews this tower to have been erected in honour of some young man of the tribe of Acamantis, who had been conqueror in some of their public games. The inscription was thus: ATHENS.

ΛΥΣΙΚΡΑΤΗΣ ΛΥΣΙΘΕΙΔΟΥ ΚΙΚΥΝΝΕΥΣ ΕΧΟΡΗΓΕΙ  
 ΑΚΑΜΑΝΤΙΣ ΠΑΙΔΩΝ ΕΝΙΚΑ  
 ΘΕΩΝ ΗΥΛΕΙ  
 ΛΥΣΙΑΔΗΣ ΑΘΗΝΑΙΟΣ ΕΔΙΔΑΣΚΕ  
 ΕΥΑΙΝΕΤΟΣ ΗΡΧΕ.

What seems to authorize the name of Demosthenes being given it more anciently than is commonly imagined, is, that it was built in the lifetime of that great man, Evænetus being Archon, the second year of the CXIth Olympiad, which was just fourteen years before the death of Demosthenes. About a mile and half out of the city, under the mountain Anchæsmus, which was anciently sacred to Jupiter Anchæsmus, whose statue was to be seen on the top of it, and now dedicated to St. George, who has a small chapel on the summit, are the remains of an arch erected to Antoninus Pius, upon his finishing an aqueduct, left imperfect by the death of Adrian. It consists in two columns of white marble, of the Ionic order, with their frize and architrave; at the extremity of which remains a piece of the half-circle, which shews it to have been an arch. The inscription, which is written in large characters, is imperfect;



ATHENS.

perfect; that half of it being wanting, which was written upon the architrave and frieze of the other two columns, that were opposite to these now remaining.

Near the dry bed of the river Ilissus, which is no other than a torrent filled by the winter rains, and destitute of water during the summer season, about a mile and half from the arch of Antoninus, is remaining a bridge of white marble, composed of three arches, which served as a passage over the river to the Stadium, which is directly opposite to it. Pausanias describes it as one of the most magnificent ones that was to be seen in his time. It was built by Lycurgus, and afterwards enlarged by Herodes Atticus, the richest citizen, that Athens ever produced. It was adorned with a double wall of Pentelick marble, in building of which a whole quarry in the Mons Pentelicus, near Athens, was exhausted. The marble has been all taken away, and employed in other buildings; but the form and shape of it, with the inside of the wall, which is of masonry, is entire. It is in length a stadium, or 125 paces, and about 25 broad; the entrance of it fronting the bridge over the river.

#### Form of the Stadium.

Continuing along the banks of Ilissus, you will soon arrive at the Temple of Ceres, situated upon a little hill, the walls of which still remain,



remain, and serve for a church, dedicated to the Virgin Mary. ATHENS.  
 The building is very small, no more than 18 feet broad, and twice as long; it seems, however, to have been no despicable work, as one may judge by the beauty of the marble and nice workmanship of the only column, that is remaining, though out of its place; being stuck in the wall, in a part of it that had been broken down. The base and capital are lost, nor was it possible to take the measurements of it; but, by what I could judge by my eye, it seemed to be Ionic, fluted, and of the same marble as the rest of the temple. Here were solemnized the *μικρὰ μυστήρια*, or lesser mysteries of Ceres, which were instituted upon the following account: The Athenians were on a time celebrating the accustomed mysteries, when Hercules happening to pass that way, desired to be initiated; but it being contrary to their laws to admit a stranger, Eumolpus thought of an expedient to satisfy his request without violating a law, that had been ever observed with the utmost severity; the Athenians being unwilling to disoblige a person so powerful as Hercules, and one who had done them many signal services. The way then to gratify his desires, was to institute other mysteries, and suffer the hero to be initiated into the new ones: this was accordingly put in execution, and the solemnities ever after observed yearly in this temple, whereas the *μέγαρα μυστήρια* were celebrated at Eleusis. The *μικρὰ μυστήρια* in process of time became a preparation to the admission into the *μέγαρα*, none being admitted into the great ones without having passed their initiation in the less.

Near this temple, just without the bed of the Ilissus, is the fountain Callirhoe, to whose nymphs the Athenians paid particular honours. It was beautified by Pisistratus, and its waters divided into

nine.



ATHENS.

nine channels; whence, according to Thucydides, it took the name of *Εννεακρηνος*. Hence the poet Statius speaks of it in the following manner:

“ Et quos Callirhoe novies errantibus undis

“ Implicat, et raptæ qui conscius Orithyæ

“ Celavit Geticos ripis Ilissus amores\*.”

Theb. l. xii. v. 629.

The fountain still retains its ancient name of Callirhoe, and the waters are esteemed the best in the neighbourhood of Athens; upon which account the Turks have built two marble conduits near it, which add but very little ornament to the place, the Turkish architecture being none of the best.

About half way between the fountain and the walls of the citadel, stand those stately ruins, vulgarly imagined the remains of a palace built by Adrian. They consist in seventeen Corinthian pillars, with their pedestals, bases, capitals, and some have their frizes and architraves. They are of beautiful white marble, fluted; the shaft of the column 60 feet high, composed of different pieces, but joined together so artificially, without the help of any cement, that unless you observe them very narrowly, you would be apt to imagine them to be all of one piece. All the rest of the workmanship is equally good; whence one may conclude, as well as from the largeness of the

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\* “ Callirhoe’s nine meandring streams infold,

“ And fair Ilissus, who concealed with care

“ The Thracian ravisher and Attic fair.”

LEWIS.











the proportions, that this building, whatever it was, had all the magnificence, that art and cost can bestow. As for the notion of its having been a palace, I cannot help thinking it absolutely ridiculous; since the form of the pillars neither agrees with such a supposition, nor is it probable that any one would build such an edifice at so great a height from the ground. Besides, it is impossible that Pausanias could have omitted a building which was undoubtedly one of the first in the world. It is, therefore, in my opinion, the remains of the Pantheon built by the emperor Adrian, and mentioned by Pausanias as a work of the utmost grandeur; particularly upon account of 120 columns of Phrygian marble, of which also the walls of the temple were built. The pillars stand as I have here laid them down in the plan, whence it would be difficult to determine the figure of the whole building. This one may be certain of, that there are a great number of columns now wanting, which, probably upon account of the marble, have been destroyed, and the fragments made use of in other buildings.

ATHENS.

Very near these columns, on that part, that looks towards the city, is an arch or gate, built, as appears from the inscription on the frieze, in order to divide Athens into the old and new city; the one built by Theseus, the other by Adrian. The inscription is comprehended in two Iambic verses; on that side of the gate that looks towards the citadel is to be read,

ΑΙΔΕΙΖ ΑΘΗΝΑΙ ΘΗΣΕΩΣ Η ΠΡΙΝ ΠΟΛΙΣ:

on the side that looks towards the seventeen columns,

ΑΙΔΕΙΖ ΑΔΡΙΑΝΟΥ ΚΟΥΧΙ ΘΗΣΕΩΣ ΠΟΛΙΣ.



## ATHENS.

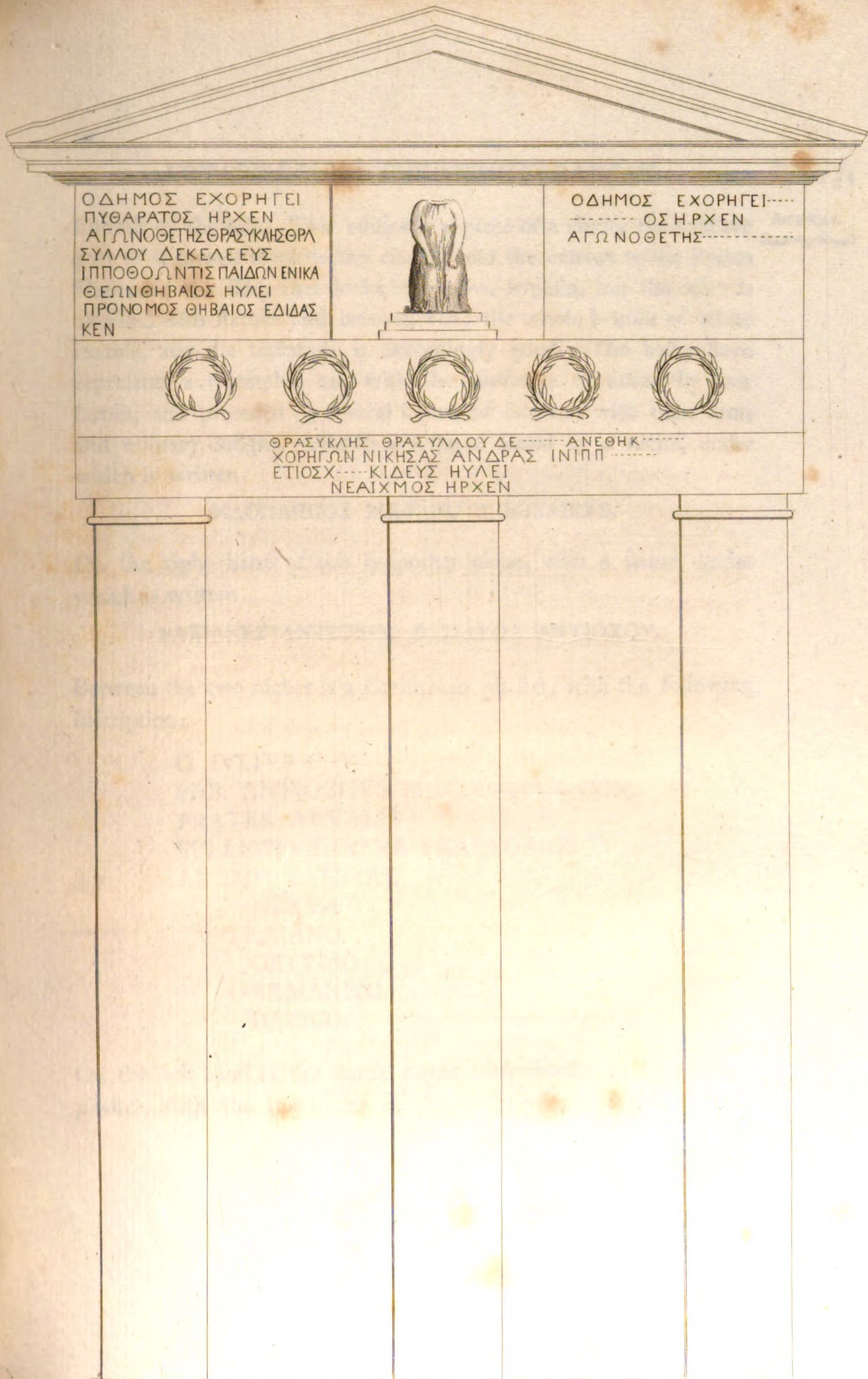
Not far from this gate, close under the walls of the citadel, is an ancient façade of white marble, supported by three Doric pilasters; on the top of which, on three marble steps, is sitting in a chair, a figure without a head. The inscription on the frize being of the same nature as that on the Φάναρι τῆ Δημοσθενῆς, shews this building to have been erected in honour of some conqueror in the games, or in the theatre. The architrave is adorned with chaplets of olive, which were the rewards of their victories. This façade is placed at the mouth of a cavern, which the modern Greeks use as a church, under the title of the Church of Madona Spiliotissa, or Our Lady of the Grotto. The musician mentioned in this inscription bears the same name with the musician in that of the Φάναρι τῆ Δημοσθενῆς; so that probably this was son to the former, and learned his father's art, this inscription being (as appears from the name of the Archon) not above sixty years after the other.

Above the grotto are two large columns, of the Corinthian order, without either frize or architrave; which may possibly be the remains of the temple of Apollo and Pan, that being, according to Pausanias, very near this cavern.

About half a mile hence, on the top of a high hill, opposite to the Theatre of Bacchus, which is close under the citadel, is the Musæum, so called from the ancient poet Musæus, who died there in a very advanced age, and was buried in the place of his death. The Athenians had built a fort on this hill, which was forced by Antigonus to admit a garrison; and his son Demetrius, to add to its strength, surrounded it with a thick wall. Pausanias says that there was to be seen upon it a tomb, erected in honor of an illustrious Syrian; which I make no doubt is the building now extant on the

summit











summit of the hill. This edifice is a piece of a circle, the concave part of it turned towards the citadel, and the convex to the Portus Phalerus; the side, that looks to the sea, is plain, but the other is adorned with statues and bas-relievos: the whole is built of white marble, and the sculpture is exceedingly good. The bas-relievo represents a triumphal car, with the consul in it, drawn by four horses, and preceded by several figures of soldiers, with their arms and military ensigns. Above is a statue seated in a niche, under which is written

ATHENS.

ΦΙΛΟΠΑΠΠΟΣ ΕΠΙΦΑΝΟΥΣ ΒΗΣΑΙΕΥΣ.

On the right hand of this is another niche, with a statue, under which is written

: ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΣ ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ.

Between the two niches is a Corinthian pilaster, with the following inscription:

C. IVLIVS C. F.  
FAB. ANTIOCHVS PHILOPAPPVS CON.  
FRATER ARVALIS  
SVLLECTVS INTER PRAETORIOS  
AB IMP. CAESARE  
NERVA  
TRAIANO  
OPTVMO  
GERMANICO  
DACICO.

On the left hand of the statue ought undoubtedly to be another pilaster, with the remainder of this inscription, as also another

niche,



**ATHENS.** niche, to make the whole regular ; but all that part of the building is wanting. What I conclude from these inscriptions is, that this Philopappus, though he is mentioned to be a native of Besa, a borough of Attica, was of Syrian extraction, from his name of Antiochus : which strengthens the conjecture ; and from the statue of Antiochus, king of Syria, placed at his right hand ; whence I am pretty well assured, that this building was erected in honour of him after his death ; and that Pausanias's illustrious Syrian was no other than Antiochus Philopappus.

Opposite to the Musæum, close under the walls of the Acropolis, or citadel, is the Theatre of Bacchus, where the Athenians performed their dramatic pieces. It was dedicated to Bacchus, as the inventor and patron of all theatrical performances. Alluding to this character of him, Callimachus writes the following epigram :

“ Μικρή τις, Διόνυσε, καλὰ πρήσσοντι ποιήσῃ  
 “ Ῥῆσις ὁ μὲν, νικῶ, φησὶ, τὸ μικρόλαον  
 “ Ὡδὲ σὺ μὴ πνέυσῃς ἐνδέξιος, ἣν τις ἔρηλαι  
 “ Πῶς ἔβαλες ; φησὶ σκληρὰ τὰ γινόμενα  
 “ Τῷ μερμηρίζαντι τὰ μήνδικα τέτο γένοιτο  
 “ Τ᾽ ἄπος, ἐμοὶ δ', ὦναξ, ἢ βραχυσυλλαβίη \*.”

The

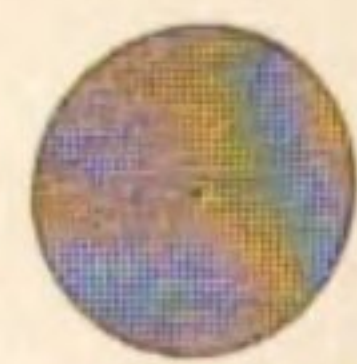
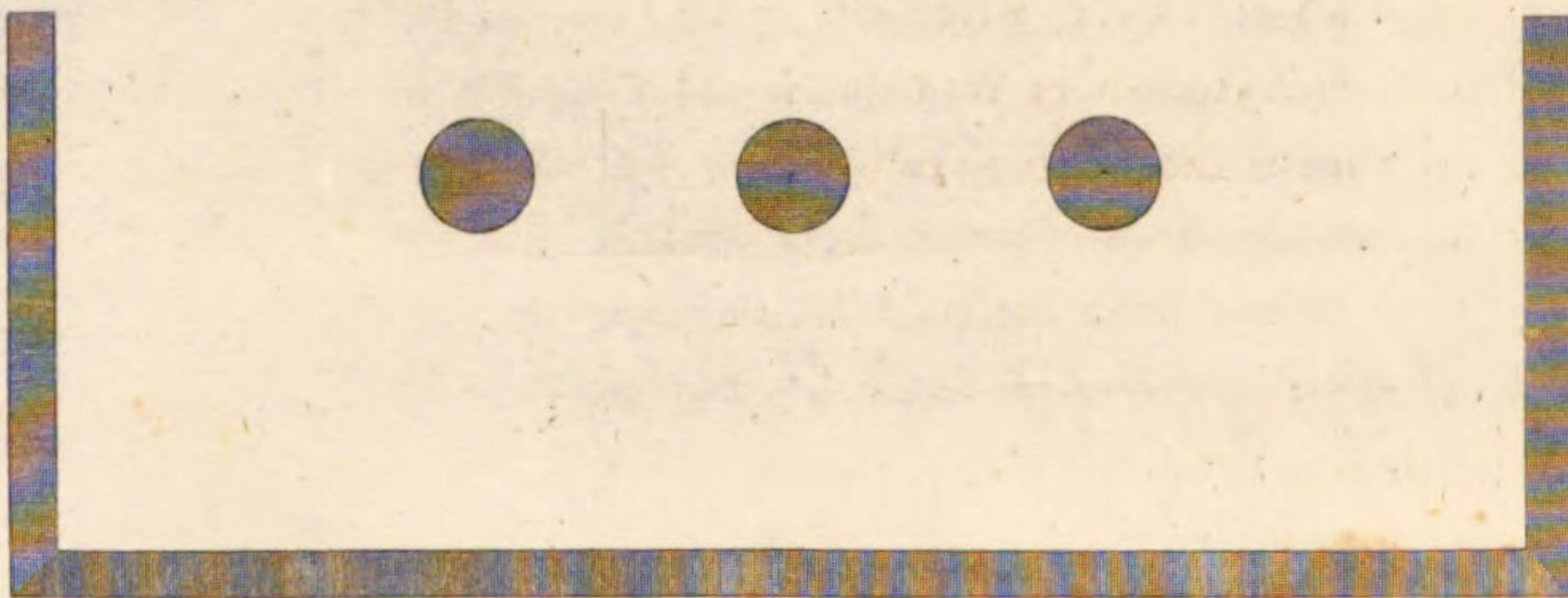
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- \* “ The fewest words are still express’d
  - “ By him who gains at Bacchus’ feast :
  - “ He says in simple phrase, “ I’ve won ;”
  - “ But Phœbus’ more unlucky son,
  - “ Whose prize is gone, whose hopes are crost,
  - “ Should any ask how he had lost,

“ On











The statues of all the dramatic poets, who had signalized themselves by their writings, were placed in this theatre; amongst whom, ATHENS. according to Pausanias, Euripides, Sophocles, and Æschylus held the first place as tragedians, and Menander for comedy. The figure of the theatre is little more than half a circle; the seats for the audience, built one above another in the manner of steps, are in part extant; and the wall, which was behind the scene, still entire: it is built of ordinary stone, with three rows of arched windows one above another, and seems to be contrived more for convenience than show.

Above this theatre is the only entrance into the citadel; it being on all the other sides defended by a high rock mostly perpendicular, and surrounded by a wall partly ancient and partly modern. After you are past the second gate, on your right-hand, is a beautiful bas-relievo representing several combatants, some on foot and others on horseback; it probably belonged to the temple of Victory, which, as Pausanias reports, stood on the very spot of ground where this bas-relievo is now stuck into the wall.

Opposite to this is an ancient building commonly imagined to have been the arsenal of Lycurgus, but what I am very clear is the *O'ixnua*, or hall, mentioned by Pausanias to have stood at your left-hand, immediately after your entrance into the Acropolis. It is a square

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" On fickle fortune throws the blame,

" And tells in long harangues his name :

" Its judges hence the prize assign ;

" O may the shortest phrase be mine !"

TYTLER.



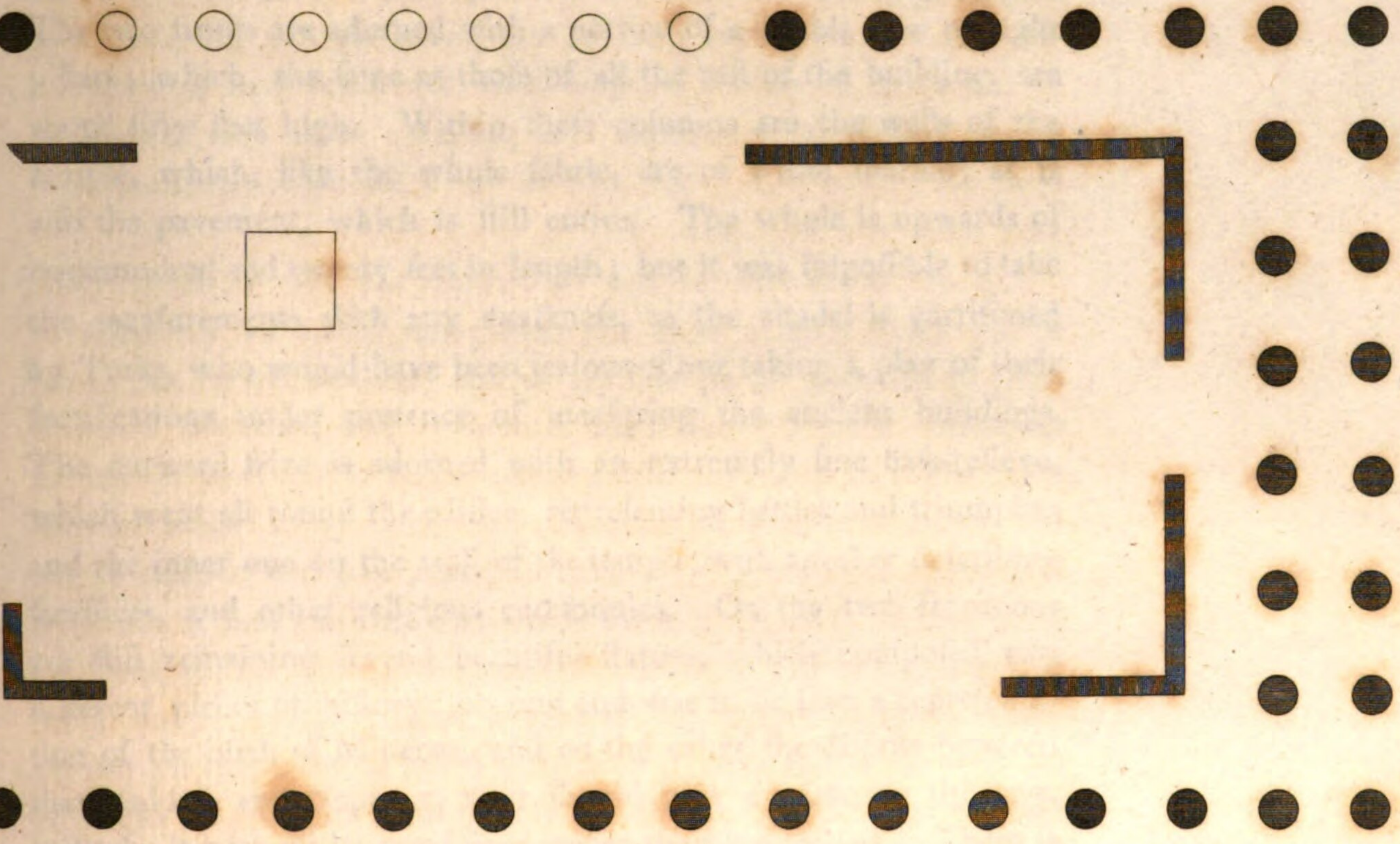
ATHENS.

a square room, the outside of it adorned with twelve columns of the Doric, and the inside with five of the Ionic order; the sixth, which ought to form the symmetry, being wanting. The wall and the seventeen pillars, which are of white marble and fluted, are still remaining; but the roof and all the upper part of the building was ruined by lightning, which falling on it set fire to a large quantity of gunpowder, that was kept in it as in a magazine. At the two ends, which appear open in the draught, it is joined to two towers, the bottom part of which seems to be ancient, but the rest is plainly modern work. The highest of the towers is made use of at present by the Turks as a prison.

At a small distance hence are the grand remains of the Parthenion, a temple, which was not only reckoned the chief of all Athens, as it was dedicated to the tutelar goddess of the city, but one of the most renowned in all Greece. It was in this temple that all the people of Attica joined in an unanimous worship, notwithstanding every town had their own deities, and were very scrupulous in not paying homage to any foreign divinity. When the Persians rendered themselves masters of Athens, they destroyed this temple, which was afterwards rebuilt by Pericles with more than its former magnificence: and indeed, as one may judge from that part of it, which has escaped the destructive hand of time, it could be no other than a building worthy so great a people as the Athenians, and ought to be regarded as one of the most precious monuments of antiquity now extant. It remained absolutely entire till the year 1687, when the citadel being besieged by the Venetians, an unlucky bomb falling on the roof of it brought down all the middle part of the building. It is of the same form as the temple of Theseus,



VOYAGE ROUND THE MEDITERRANEAN









being longer than twice its breadth, but far superior to it in every particular; being above twice as large, and set off with as many ornaments as the Doric order is capable of receiving. It consisted in fifty-eight pillars of white marble, a double row of eight in breadth, and seventeen in length. They are without plinths or bases, placed upon four steps, which serve instead of pedestals. The two fronts are adorned with a portico of a double row of eight pillars; which, the same as those of all the rest of the building, are about fifty feet high. Within these columns are the walls of the temple, which, like the whole fabric, are of white marble; as is also the pavement, which is still entire. The whole is upwards of two hundred and twenty feet in length; but it was impossible to take the measurements with any exactness, as the citadel is garrisoned by Turks, who would have been jealous of our taking a plan of their fortifications under pretence of measuring the ancient buildings. The outward frieze is adorned with an extremely fine bas-relievo, which went all round the edifice, representing battles and triumphs; and the inner one on the wall of the temple, with another describing sacrifices, and other religious ceremonies. On the two frontons are still remaining several beautiful statues, which composed two different pieces of history: on one end was to be seen a representation of the birth of Minerva, and on the other the dispute between that goddess and Neptune, who should give a name to the city, and take it with all its dominions under their protection. There is on the eastern fronton the fore part of a fine sea-horse, which was probably fastened to the chariot of Neptune. Several of the statues lie on the ground broken to pieces by the fall, notwithstanding which one may easily discover them to have been excellent pieces of

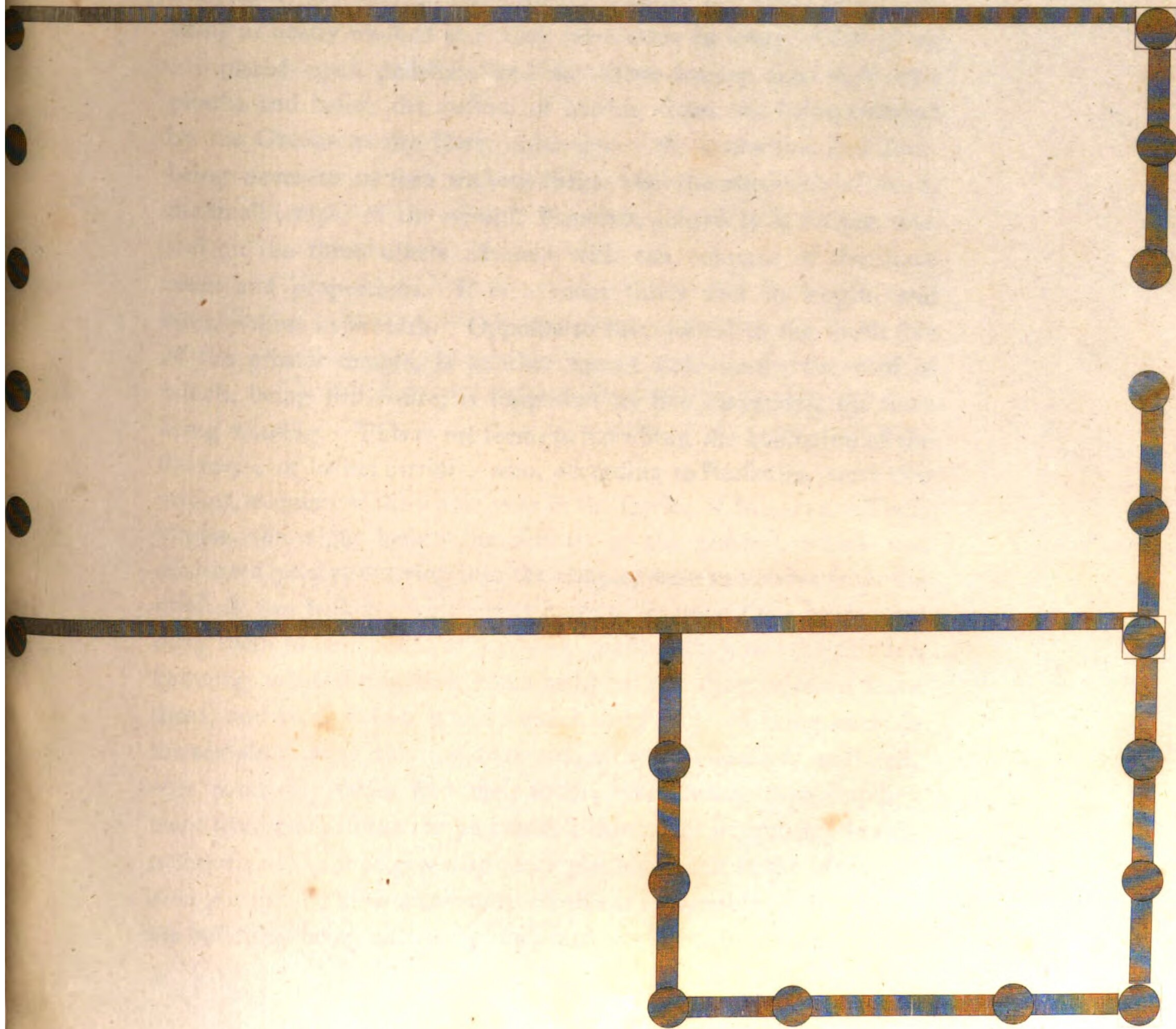


ATHENS.

of workmanship. The statue of the goddess, that was placed in this temple, was twenty-six cubits high, and reckoned the master-piece of Phidias. It was composed wholly of gold and ivory; the pure gold being valued at forty talents. Pericles, at the beginning of the Peloponnesian war, in a speech of his, recorded in Thucydides, was of opinion, that the Athenians, in a time of extremity, would do well to employ the gold in the public service, provided they would agree to restore it again after the storm was blown over. In the middle of the temple is at present a small Turkish mosque, built out of the ruins; but, like all the Mahometan architecture, is very mean and despicable.

On the north side of the Parthenion are two other temples, which agree exactly with the description given by Pausanias of those of Minerva Polias, and the nymph Pandrosa; to whom, as the favourite of their goddess, the Athenians paid particular honours. The temple of Minerva, which is the largest of the two, is, like all the public edifices yet mentioned, built entirely of white marble. The front is adorned with four columns, and two pilasters of the Ionic order. The pilasters are at the two corners; and in the three spaces between the pillars are as many windows, which is a thing rather unusual among the ancient temples. There is no space between the pillars and the wall, they being joined together; but on the part opposite to this front, which is formed by six columns, there seems either to have been a portico, or as if the building had been open at that end, the pillars not being joined together. This temple is of a different form from any of those already mentioned, being in length not twice its breadth; it is sixty-three feet one way, and thirty-six the other, the walls standing entire, and little of it wanting











wanting except the roof, of which no remains are to be seen. ATHENS.  
 The workmanship is, I think, the nicest I ever saw; the flutings of the pillars, the volutes, the cornices, and all the other ornaments, being as neatly finished as if they were done in ivory. The pillars are placed upon pedestals, and are about twenty feet high with plinths and bases; the custom of leaving them out being confined by the Greeks to the Doric order alone; the Corinthian and Ionic being never to be seen without them. On the north side of this is the small temple of the nymph Pandrosa, joined to it on one side, and on the three others adorned with ten columns of the same order and proportions. It is a room thirty feet in length, and twenty-three in breadth. Opposite to this, joined to the south side of the greater temple, is another square little room; the roof of which, being still entire, is supported by five caryatides, the sixth being wanting. This to me seems to have been the habitation of the *Κανήφοροι*, or basket carriers, who, according to Pausanias, were two virgins, maintained the whole year in the service of Minerva. These virgins, the night before the festival of the goddess, which was celebrated yearly, entering into the temple, were to receive from the priestesses two baskets, which they were to set upon their heads, and carry them to the mouth of a grotto, (neither they nor the priestesses knowing what the baskets contained,) where they were to leave them, and receive two others, which they were to bring back to the temple. After this the two virgins were dismissed, and fresh ones constantly taken into their room; who during their employment lived close to the temple; and, I think, not improbably in this room, since I cannot give any more plausible guess at the use it has been put to. The workmanship of this is answerable to the rest of the building, being extremely fine, and worthy to be admired, as it

K

has



ATHENS. has suffered but little from the injuries of time. The form of the whole will be more easily conceived by the plan.

I have now given an account of all the remains of antiquity of any consequence, that are now to be seen at Athens: the rest, as they give one no sort of idea of their ancient magnificence, are better omitted than mentioned.

The present city of Athens consists of one thousand three hundred houses, one thousand of them inhabited by Greeks, and the remaining three hundred by Turks. It is situated in a beautiful plain, which produces corn, wine, and oil in great abundance; and is built round the citadel in the form of a half moon. The Acropolis was anciently in the centre of the city, but is now at the southward extremity of it, placed upon a rock of a pretty considerable height, and surrounded with walls of but little strength, which are mostly built out of the ruins of ancient edifices, and defended by a few cannon, and a garrison of about three hundred men. This fortress is commanded by a Turkish officer called Disdar, and the city, with the country all round, is under the government of another officer called Vaivode; who buys the employment of the Kuzlir Aga, or chief of the black eunuchs, to whom the whole revenue of this country belongs. Athens is the seat of a Greek archbishop, who has inspection over all ecclesiastical affairs in the neighbouring parts; the Roman catholics, who are but very few in number, have their church at the Capuchins convent, which is inhabited only by one friar.

COLOURI. After a stay of a fortnight, during which time we let slip no opportunity of admiring those noble remains of antiquity, the only traces of the great men, that heretofore were masters of this country, we set sail in our ship's long-boat for the island of SALAMIS, it



being only four miles from the mouth of the Piræum to the nearest point of the island. We were accompanied by the English consul, in whose house we had lodged during our residence at Athens. In a few hours we arrived at the village of AMBELACHI, which is the place where the ancient town, that bore the same name as the island, was situated. COLOUR.

Salamis was anciently governed by the descendants of Æacus, though it is more known from having been the kingdom of Ajax, the son of Telamon. Cychreus gave it its name from his mother Salamis, daughter of Asopus and sister of Ægina, who being ravished by Neptune, was by him brought into this island. Telamon augmented the number of its inhabitants by a colony from the island Ægina, and soon after he, was settled in his government took to wife Hefione, daughter to Laomedon king of Troy; from whence Virgil calls Salamis the kingdom of Hefione:

“ Nam memini Hefiones visentem regna sororis

“ Laomedontiaden Priamum Salamina pretentem\*. *Æn.* viii. v. 157.

However it did not remain long under the administration of the descendants of Telamon, since Phileus son to Euryfaces, and grandson of Ajax, being made a citizen of Athens, gave it up to the Athenians; who in process of time destroyed its chief city, a punishment inflicted on the inhabitants for having delivered themselves up to Cassander, without making the least defence. The city, however,

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\* “ For I remember well when Priam once,

“ Laomedon’s great son, seeking the realms

“ Of Salamis, in which Hefione,

“ His sister, reign’d.—”

BERESFORD.



COLOURI. however, being rebuilt, by degrees arrived in a short time to its ancient pitch of grandeur. It was adorned with many public buildings, the most remarkable of which were a temple dedicated to Ajax, with the statue of the hero in ebony; and a temple of Diana, near which was erected a trophy in memory of the great naval victory gained by Themistocles over the Persians near this island. Hither the Athenians, during the war with Xerxes, sent their wives and children, together with all persons unfit to bear arms, the rest betaking themselves, according to the advice of the oracle, to their fortifications of wood, which was interpreted by Themistocles to mean their fleet, and leaving the city desolate to the enemy; who were surprised to find it defenceless, as they expected a vigorous resistance. The success of the sea-fight, the scene of which was close under the island of Salamis, rendered it famous, as this was one of the greatest victories that the Greeks ever obtained against the Persians. It was a day like to that of Pharsalia, in which the liberty of a very powerful country was disputed; the success answering the justice of the cause in this engagement, whereas in the other Rome lost her freedom. The Grecian fleet consisted in three hundred and eighty ships; the commanders of which, notwithstanding they acknowledged for chief admiral Eurybiades of Sparta, were directed in almost every thing by Themistocles the Athenian admiral, whose republic furnished near half the fleet. The battle was fought under the eyes of Xerxes, who was seated upon a throne of silver on a rock named *Κερας*, whence he might survey the whole action, and before the engagement triumph in the superiority of his force, which was more than double that of his enemies. It was not long, however, before he had the mortification to see the best part of his numerous fleet burnt or sunk; many of his ships and subjects



subjects in the hands of the victorious Greeks, and the remaining COLOURI.  
part seeking their safety in a shameful flight.

Xerxes himself being under great apprehensions of falling into the hands of his enemies, abandoning his land forces to the direction of Mardonius, with a very few attendants made the best of his way to the bridge, which he had thrown over the Hellespont; but, finding it broken by storms, was obliged to pass over in a fisherman's boat, which gave Justin reason to say:

“Erat res spectaculo digna, et æstimatione fortis humanæ rerum varietate  
“mirandæ, in exiguo latentem videre navigio, quem paulo anteq̃ vix æquor  
“omne capiebat; carentem etiam omni fervorum ministerio, cujus exerci-  
“tus propter multitudinem terris gravis erat\*.” JUST. l. ii. cap. 13.

The whole honour of this victory was unanimously given to Themistocles; infomuch that the Spartans, notwithstanding their jealousy of the glory of the Athenians, having invited that great man to Lacedæmon, allotted him the reward of prudence, and their own general that of valour, which were no other than two chaplets of olive. Besides which they made him a present of the finest chariot, that could be found in the country, and caused him to be attended as far as the frontiers by three hundred young men of the first rank in Sparta; honours till then unknown.

The island Salamis, at present named COLOURI, is about forty-five miles in compass; its inhabitants are all Greeks, who with difficulty  
make

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\* “Here was presented an object deserving attention, and leading the spectator to consider  
“the value of man's condition, wonderfully liable to vicissitudes of circumstance: to see sculk-  
“ing in a little skiff one, whom a little before the ocean scarcely contained; a prince, whose  
“army by its multitude was burdensome to the earth, now wanting even the attendance of  
“a slave.”



COLOURI. make a shift to live upon the produce of the land. It has two villages, Colouri and Ambelachi; near the latter of which are many ruins, heaps of broken columns, foundations of houses, and inscriptions in abundance. As soon as we were arrived at the village, we ordered the public crier to make proclamation that all such, as had any ancient medals, should bring them to the house of the chief man of the place, where for all such as were approved of they should receive a para, which is about three farthings. It was not long before we had great quantities brought in, so that between both the villages we collected about fifty; some of which were of value: the others, which were too much effaced, we returned to the owners. Having stayed here some hours, and finding our market begin to grow dull, we mounted each of us upon an ass, and came to the village of Colouri, the capital of the island. It is about four miles from Ambelachi, situated near a very capacious harbour, in which the greatest number of ships might ride secure from all winds. The many broken columns and pieces of marble, that lie scattered about the village, plainly shew that some ancient town stood in the same place, though I could not learn the name of it from any of the inscriptions, that I found in the island. I met with one in this village, that mentioned an inhabitant of Salamis, which was, as I have said already, at four miles distance hence. The inscription is over two figures in very good bass-relievo; the one a man, the other a woman, both of them in long garments:

ΔΙΟΝΥΣΙΟΣ

ΑΠΟΛΛΩΝΙΟΥ ΣΑΛΑΜΕΙΝΙΟΣ.

After having passed a bad night in this village, having no other bed than a great coat spread upon the floor, at break of day we remounted



remounted our asses, and proceeded towards the convent TOY COLOURI.  
ΣΩΤΗΡΟΣ, or of our Saviour, which is reckoned one of the finest  
in the Archipelago. About three miles from the village, which is  
just half way to the convent, are the ruins of a temple near a well,  
with some inscriptions so much effaced as to be absolutely unintelli-  
gible. The only word I could make out was ΗΡΩΙ, though I  
would not thence affirm that this was the temple dedicated to the  
hero Ajax. There is a piece of the wall still remaining, together  
with some fragments of columns, but all too much confused to give  
any idea of the figure of the building. The convent is situated  
upon a rising ground at a small distance from the sea-shore. It is  
built in the form of a square, surrounded with a high wall; at the  
four corners of which are as many square towers, which make it  
appear at a distance more like a castle than a convent. Without the  
walls are some houses, which, together with the best part of the  
island, besides some lands in the territory of Megara, belong to the  
friars; who are to the number of forty; though when we were there  
we saw but four, one of whom was the superior; the rest being em-  
ployed abroad in getting in their corn. In the middle of the square  
are two churches, a large and small one; the biggest, which is one  
of the handsomest I have seen in those parts, consecrated to our  
Saviour, and the other to the Virgin Mary. The first is adorned  
with paintings after the Greek manner, representing most of their  
saints, together with the blessings the good are to enjoy, and the  
punishments the wicked are to feel in the world to come: the most  
remarkable of which is painted in the most conspicuous part near  
the church door. The scene is laid in hell, where there is a large  
gallows, on which are hung about ten sinners; who are torment-  
ed in those parts of their body, that offended most during their  
lifetime.



COLOURI. lifetime. For example, the liars and swearers are attended by devils in the shape of serpents, who are continually gnawing their tongues; whereas they prey upon the hands of thieves and murderers, and fix their teeth in another part of the fornicators and adulterers. Before the church are to be seen several ancient inscriptions, together with a great number of marble columns lying on the ground; which gives one reason to conjecture that there was some ancient building near this place, unless they were transported hither from other parts of the island to be employed in building the church. The country is in some parts very fruitful, producing corn, wine, raisins, pitch, and charcoal, together with the ashes of the shrub lentiscus, made use of in soap; which commodities enable the inhabitants by their exportation to pay their gharaz, or tribute to the Grand Signor. The air here is esteemed very wholesome, a proof of which we were eye-witnesses of in two old men, the one who had passed his 110th, the other his 115th year, both of them enjoying their senses and limbs still perfect.

MEGARA. After having passed the night in the convent, we embarked early in the morning on board our boat, and crossing the channel between Salamis and the main land, which is in that part no more than half a mile broad, we set foot on shore at a place distant about four miles from the city of MEGARA, where we found horses waiting to carry us up to the town. The city changed its original name of Nisea to that of Megara, and received the customs and language of the Dorians from a Peloponnesian colony, who possessing themselves of the town by conquest destroyed its former inhabitants. In the time of Pausanias there was at Megara an aqueduct, built by the tyrant Theagenes, remarkable for its beauty, and the number of marble pillars, which supported it. The waters of the fountain were consecrated



fcrated to the nymphs called Sithnides: the inhabitants of the MEGARA.  
 country recorded a story of Megarus, son to one of these nymphs,  
 who was faved from the deluge of Deucalion, by fwimming to the  
 fummit of the neighbouring mountain Geranos, fo called from a  
 flock of cranes, who by their cries directed him to the dry land.  
 Near the aqueduct was an ancient temple dedicated to Diana, with  
 her ftatue in brafs, by Strangylion, together with thofe of the twelve  
 fupreme gods, by the hand of Praxiteles. In the way to the citadel,  
 called Caria, from Car, fon of Phoroneus, in whose time it was faid  
 to have been built, ftood the Temenos and temple of Jupiter Olym-  
 pius; between which temple and the citadel ftood thofe of Bacchus  
 and Venus, with that of Ceres, called the Megareon. There was  
 alfo another citadel named the Citadel of Alcathous, in which was  
 preferved, with great veneration, a large ftone, on which the god  
 Apollo was faid to have placed his lyre, while he affifted Alcathous  
 in building the walls of the fortrefs. This piece of hiftory feems to  
 be confirmed by a medal, which I met with at Megara; on the  
 reverse of which is a lyre with the infcription ΜΕΓΑΡΕΩΝ. In  
 this citadel was to be feen the tomb of Megareus, the temple of  
 Ceres Thesmophora, with thofe of many other deities. But one of  
 the chief curiosities of Megara was the tomb of Choræbus with an  
 infcription, in which was related his ftory in elegiac verfe, (which is  
 to be found at length in the firft book of Statius's Thebaid,) near the  
 gate called ΝΥΜΦΕΙΑ, in the middle of which was a pyramid of  
 Apollo Carneus. Adjoining to the Port Nifæum was a temple  
 dedicated to Ceres, firnamed Melophora, the divinity, to whom the  
 people of Megara paid the moft veneration, as the chief product of  
 their country confifted in corn.

The inhabitants of this city rendered themfelves famous by dif-  
 puting with the Athenians the fovereignty of the ifland Salamis;



MEGARA. but more so by the victory obtained by them over part of the Persian army commanded by Mardonius; who, returning to join their general at Thebes, after having ravaged the territories of Megara, were for the most part destroyed. They afterwards formed an alliance with the Lacedæmonians; which they thought fit to break, and enter into a treaty with the Athenians; thinking by their assistance to be more capable of defending themselves against the Corinthians, with whom they were continually at war. The Athenians, in order to put them in a better state of defence, and at the same time to keep the town in awe, built a strong wall, which reached from the Port Nisæum to the city, and left a competent garrison to resist the attacks of any enemy, and prevent the town from changing its alliance. In effect, the Athenians and Corinthians had many disputes, and skirmishes upon account of the former having taken upon them the defence of Megara; but the inhabitants of the city growing jealous of the Athenian power, and fearing that what was begun under the colour of assisting them against their enemies, might end in their being enslaved by their protectors, determined to embrace the first opportunity of disengaging themselves from the Athenians. It was not long before they heard the news of the revolt of Eubœa, and that Pericles with the whole force of the republic was dispatched against the rebels; upon which, following the example of the Eubœans, they massacred the garrison, that was left for their defence, and uniting themselves with their ancient enemies the Corinthians, together with the Sicyonians and Epidaurians invaded the territories of Eleusis, which belonged to the republic of Athens. But soon growing weary of their new allies, and finding their inconveniences increased by a change calculated to redress them, they a second time made a proposal to the Athenians, that if they would possess themselves of the wall, which was garrisoned by Peloponnesians,



Peloponnesians, they would deliver their city into their hands. In MEGARA. order to put this enterprize in execution Hippocrates was dispatched at the head of six hundred Athenians, who landing in the night surprized the Peloponnesian garrison, and driving them out recovered the fortification. In the mean time there arose in the city a violent tumult between the two factions, one of which was desirous of delivering up the city according to their engagement to Hippocrates; but the other, which was by far the strongest, being composed of such as had been most active in the massacre of the Athenian garrison, fearing the punishment due to their treachery, resolved to defend themselves to the utmost, at the same time sending dispatches to the Lacedæmonians for their immediate assistance. The Athenian general finding himself too weak to force them to obedience, bent all his endeavours towards rendering himself master of the citadel of Nisæa, which having carried in a few days, he laid siege to the city, but thought proper to withdraw with all his forces upon the arrival of Brasidas with a superior army from Lacedæmon, who upon this was admitted into the city, and received as conqueror. Some time after, both the armies being retired, those who favoured the Athenian party were obliged to leave the city, while those of the adverse faction, having the authority indisputed in their own hands, put to death all those of the contrary party that they could lay hold on, which amounted to the number of about one hundred; and taking upon themselves the administration of all affairs, changed the form of government, which was before democratic, into a pure aristocracy, which continued a long time without any alteration.

This city still preserves its ancient name of Megara, though it is now no other than a poor miserable village of about one hundred houses, or rather huts, none of them being more than one story high.



MEGARA.

high. It is situated upon the side of a hill, in the middle of a very fruitful plain; the inhabitants are a very industrious people, employing themselves wholly in the cultivation of their lands, which answer their labours, affording them corn sufficient for their own use and for exportation. At the time that we arrived at Megara they were threshing their corn, which is performed in a very particular manner. In the beginning of the month of August the inhabitants, men, women, and children, desert the village, and raising little huts of boughs of trees at some distance from the town, have no other habitation till their corn is all laid up in the repositories. The use of the flail is unknown to them, instead of which they separate the corn from the ear in the following manner: they choose a piece of ground which must be very even, and the surface free from stones, or any other impediment; in the middle of this they drive a stake, to which they fasten four or five horses abreast, leaving between the stake and the nearest horse a space of about four yards: after this they lay their corn all round under the horses feet, and then whipping them along keep them continually in a pretty good trot; which by trampling the corn under their feet make more expedition in separating it than five of the ablest threshers: after this they bury it all in wells dug for that purpose, where they let it lie till they have occasion for it either for exportation, or their own use.

The ancient city contained in its circuit, besides the hill on which stands the present village, great part of the plain beneath, on that side, which looks towards the sea; as appears from the great quantities of ruins, that are to be seen in the fields on that side of the village. The foundations of the wall which joined the Port Nisæa with the city, and which was near two miles in length, are to be traced all the way from the sea, till you enter among the ruins of the ancient town.



town. The first thing you meet with, as you go along the road towards the village, is the remains of a small square building, erected, as is to be learned from the inscription, in honour of a person who had been several times conqueror in almost all the public games of Greece and Italy. It is written upon two stones on each side of the entrance, and runs thus: MEGARA.

ΟΛΥΜΠΙΑ  
ΕΝ ΠΕΙΣΗ  
ΠΑΝΕΛΛΗΝΙΑ  
ΕΝ ΑΘΗΝΑΙΣ  
ΠΥΘΙΑ ΕΝ  
ΔΕΛΦΟΙΣ Β  
ΝΕΜΕΙΑ ΕΝ  
ΑΡΓΕΙ Γ  
ΙΣΘΜΙΑ Β  
ΠΑΝΑΘΗΝΑΙΑ  
ΕΝ ΑΘΗΝΑΙΣ  
ΟΛΥΜΠΙΑ ΕΝ  
ΑΘΗΝΑΙΣ  
ΕΛΕΥΣΕΙΝΙΑ  
ΕΝ ΑΘΗΝΑΙΣ  
Γ  
ΗΡΑΚΛΕΙΑ  
ΕΝ ΘΗΒΑΙΣ  
ΤΡΟΦΩΝΕΙΑ  
ΕΝ ΛΕΒΑΔΕΙΑ  
Β  
ΕΛΕΥΘΕΡΕΙΑ  
ΕΝ ΠΛΑΤΕΙΑΙΣ  
ΤΗΝ ΕΙΣ ΑΡΓΟΣ  
ΑΣΠΙΔΑ

ΠΥΘΙΑ ΕΝ  
ΜΕΙΛΗΤΩ  
ΠΥΘΙΑ ΕΝ  
ΜΑΓΝΗΣΙΑ  
ΚΟΙΝΑ ΑΣΙΑΣ  
ΕΝ ΦΙΛΑΔΕΛΦΕΙΑ  
ΑΚΤΙΑ ΕΝ  
ΝΕΙΚΟΠΟΛΕΙ Β  
ΠΥΘΙΑ ΕΝ  
ΣΙΔΗ Β  
ΑΣΚΑΝΠΙΔΕΙΑ  
ΕΝ ΕΠΙΔΑΥΡΩ  
ΠΥΘΙΑ ΕΝ  
ΠΕΡΓΗ Δ  
ΠΥΘΙΑ ΕΝ  
ΘΕΣΣΑΛΟΝΕΙΚΗ.  
ΚΑΠΕΤΩΛΙΑ  
ΕΝ ΡΩΜΗ  
ΑΘΗΝΑΣ ΠΡΟΜΑΧΟΥ  
ΕΝ ΡΩΜΗ Δ  
ΕΥΣΕΒΕΙΑ ΕΝ  
ΠΟΤΙΟΛΟΙΣ  
ΣΕΒΑΣΤΑ ΕΝ  
ΝΕΑΠΟΛΕΙ

Opposite



MEGARA.

Opposite to this, on the other side of the road, is a large heap of ruins, and at a small distance two statues of women about eight feet high, without heads, and having no attributes to shew for whom they were designed. Among the ruins are the two following inscriptions, both upon stones, that seem to have served as frizes to the building :

|                                   |                              |                     |
|-----------------------------------|------------------------------|---------------------|
| Ο ΔΗΜΟΣ                           | Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ          | Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ |
| ΑΝ ΚΑΛΛΙΝΕΙΚΟΥ                    | ΚΑΛΛΙΝΕΙΚΟΝ ΝΟΜΙΑΔΑ          | ΔΗΜΗΤΡΙΟΝ ΠΡΑΞΙΩΝΟΣ |
| ΝΑΣΙΑΡΧΟΥΝΤΑ ΤΟΔΩΔΕΚΑ             | ΓΡΑΜΜΑΤΕΥΣΑΝΤΑ ΚΑΙ ΓΥΜΝΑΣΙΑΡ |                     |
| Η ΚΑΙ ΕΚΑΤΟΣΤΟΝ ΕΤΟΣ ΕΚ ΤΩΝ ΙΔΙΩΝ | ΧΗΣΑΝΤΑ ΕΚ ΤΩΝ ΙΔΙΩΝ         |                     |

Ο ΔΗΜΟΣ  
ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙ  
ΣΑΡΑ ΘΕΟΥ ΤΙΟΝ  
ΑΡΕΤΗΣ ΕΝΕΚΕΝ  
ΚΑΙ ΕΥΕΡΓΕΤΗΣ - - - - -

Crossing the road once more, you discover the remains of some magnificent edifice, as is to be judged from several beautiful columns of white marble, that are lying upon the ground, and seem by their proportions to have been of the Corinthian order. It probably may have been one of the temples of Ceres already mentioned, in which opinion I was more confirmed by an inscription I found near it in honour of the empress Sabina, which mentions her being newly admitted to the mysteries of Ceres:

ΣΑΒΕΙΝΑΝ ΒΑΣΙΛΙΣΣΑΝ ΣΕΒΑΣΤΗΝ ΝΕΑΝ ΔΗΜΗΤΡΑ  
ΑΥΤΟΚΡΑΤΟΡΟΣ ΑΔΡΙΑΝΟΥ ΓΥΝΑΙΚΑ ΠΑΜΦΥΛΟΙ ΥΠΟ  
ΤΗΝ ΕΠΙΜΕΛΕΙΑΝ ΙΟΥΛΙΟΥ ΚΑΝΔΙΟΥ ΤΟΥ ΚΡΑΤΙΣ  
ΤΟΥ ΑΝΘΥΠΑΤΟΥ ΣΡΑΤΗΓΟΥΝΤΟΣ ΑΙΣΧΙΩΝΟΣ  
ΤΟΥ ΔΑΜΟΚΡΑΤΟΥΣ



At a small distance hence are several other inscriptions, the first <sup>MEGARA.</sup> of the two following is in honour of the emperors M. Aurelius and L. Verus:

ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ ΜΑΡΚΟΝ ΑΥΡΗΛΙΟΝ  
ΑΝΤΩΝΕΙΝΟΝ ΣΕΒΑΣΤΟΝ ΘΕΟΥ ΑΝΤΩΝΕΙΝΟΥ  
ΥΙΟΝ ΘΕΟΥ ΑΔΡΙΑΝΟΥ ΥΙΩΝΟΝ ΘΕΟΥ ΤΡΑΙΑΝΟΥ  
ΠΑΡΘΙΚΟΥ ΕΚΓΟΝΟΝ ΘΕΟΥ ΝΕΡΟΥΑΝ ΑΠΟΓΟΝΟΝ

ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ ΛΟΥΚΙΟΝ ΑΥΡΗΛΙΟΝ ΟΥ  
ΣΕΒΑΣΤΟΝ ΘΕΟΥ ΑΝΤΩΝΕΙΝΟΥ ΥΙΟΝ  
ΥΙΩΝΟΝ ΘΕΟΥ ΤΡΑΙΑΝΟΥ ΠΑΡΘΙΚ

Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ  
ΥΠΟ ΕΠΙΜΕΛΕΙΑΝ ΣΤΡΑΤΗΓΟΥ Π  
ΟΝΑΣΙΚΛΕΟ - - - - -

ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ Μ ΑΥΡΗΛΙΟΝ ΑΝΤΩΝ  
ΣΕΒΑΣΤΟΝ ΑΥΤΟΚΡΑΤΟΡΟΣ ΚΑΙΣΑΡΟΣ Α ΣΕΠ  
ΣΕΟΥΤΗΡΟΥ ΕΥΣΕΒΟΥΣ ΠΕΡΤΙΝΑΚΟΣ ΣΕΒΑΣΤΟΥ  
ΒΙΚΟΥ ΑΔΙΑΒΗΝΙΚΟΥ ΠΑΡΘΙΚΟΥ ΜΕΓΙΣΤΟΥ ΚΑΙ ΙΟΥ  
ΣΕΒΑΣΤΗΣ ΜΗΤΡΟΣ ΣΤΡΑΤΟΠΕΔΩΝ ΥΙΟΝ Η ΠΟΛ  
Η ΜΕΓΑΡΕΩΝ ΤΟΝ ΕΥΕΡΓΕΤΗΝ

Within the village are to be seen no other remains of antiquity than pieces of columns, and inscriptions stuck in the walls of the churches and houses. The Port Nisæum answers in every respect the description of it in Thucydides; before it lies the little island Minoe, opposite to the citadel, which was taken by Hippocrates, on which spot of ground there is now a convent of Greek friars in a ruinous condition. The chief antiquities of Megara, consisting in inscriptions, took me up a good deal of time in copying them. I made very strict search after the elegiac verses mentioned by Pausanias



**MEGARA.** Pausanias to have been written upon the tomb of the hero Choræbus; as also for that of Diocles, in honour of whom was instituted a festival, with a reward for the youth who could give the sweetest kifs. But finding my labours fruitless, I was obliged to content myself with the story of the former, as it is told in the first book of Statius; and the particularity of the festival as it is recorded in the twelfth idyllium of Theocritus.

- “ Νισαῖοι Μεγαρήες ἀριστεύοντες ἐρετμοῖς,  
 “ Ὀλβιοὶ ὁκόοιτε, τὸν Ἀττικὸν ὡς περὶ ἄλλων  
 “ Ξείνων τιμήσαθε Διοκλέα τὸν Φιλόπαιδα·  
 “ Αἰεὶ οἱ περὶ τύμβον ἀολλέες ἔιαρι πρῶτω  
 “ Κῆροι ἐριδμαίνεσι φιλήματος ἄκρα φέρεσθαι·  
 “ Ὅς δέ κε προσμάξῃ γλυκερώτεραι χεῖλεσι χεῖλη  
 “ Βριθόμενος σφαινοῖσιν ἐὼν πρὸς μήλερ' ἀπῆλθεν\*·

Having passed another indifferent night at Megara, we again  
**ELEUSIS.** embarked on board our long boat for ELEUSIS, distant from Megara about fourteen miles, and nine from Athens. It was first called Eleusis from a hero of that name, son of Ogyges king of Athens. This city, famous for its antiquity and the celebrated temple of Ceres,

- 
- \* “ Ye Megarensians, for the oar renown'd,  
 “ With joys successive may your days be crown'd.  
 “ Good Diocles of all ye honor'd most,  
 “ Th' Athenian, Diocles, untimely lost.  
 “ Throng'd round his tomb, when spring the slumbering year  
 “ First wakens, boys in amorous strife appear:  
 “ Who, arm'd with all the softer powers of bliss,  
 “ On the moist lips should print the sweetest kifs.  
 “ A wreath of flowers the blooming conqueror wears,  
 “ And the gay trophy to his mother bears.”

ANON.



Ceres, was originally governed by sovereigns of its own; till <sup>ELEUSIS.</sup> Erechthus, king of Athens, invading its territories was met by Immaratus, son of Eumolpus, at the head of the Eleusinian forces; between whom followed a bloody battle, in which both the generals were slain. The Athenians, however, having the better of the engagement, proposed a peace little advantageous to the people of Eleusis; which they were obliged, notwithstanding, to accept. In consequence of this treaty it was agreed that Eleusis should in every thing acknowledge the sovereignty of Athens, with this only reserve, that the mysteries of Ceres, and the office of high priest should be continued for ever in the family of Eumolpus. This privilege was maintained for many ages by the Eumolpidæ, a confirmation of which I found in an inscription upon a pedestal in the ruins of the temple, in which the word *Ευμολπίδην* is plainly to be distinguished, notwithstanding the rest has suffered very much by the injuries of time.

KATA TA ΔΟΞΑΝΤΑ ΤΗ  
 ΟΥΠΑΓ - - ΒΟΥΛΗ  
 ΙΕΚ - - - ΝΔΟΝΑΤ  
 ΕΥΔΟ - - ΥΙΦΗΤΤ  
 ΤΟΝ - ΛΕΥΜΟΛΠΙΔΗΝ

There were in this city, besides the famous temple dedicated to Ceres and Proserpine, one consecrated to Triptolemus, another to Diana Propylea, and a third to Neptune the father, from whom was said to be descended the sacred family of the Eumolpidæ. There was also a beautiful spring or fountain, named Callichoros, round which the Eleusinian women danced at the festival in honour of the nymphs. But the most famous ceremonies were the mysteries of



ELRUSIS.

Ceres, celebrated every five years by the Athenians at this city, with the utmost magnificence and solemnity; and throughout all Greece they were held in such veneration, that the emperor Hadrian transported them to Rome, where they subsisted till the reign of Theodosius the Elder. As these ceremonies are to be found described at large in Dr. Potter, and other writers of the Greek antiquities, I shall content myself with observing those particulars only, which I found confirmed by inscriptions and medals.

Poppies were much used in this festival, as they were supposed to be highly esteemed by the goddess: whence Virgil has

— “Cereale papaver.”

Georg. i. 212.

This I saw confirmed by a medal at Florence, in the Grand Duke's collection: the face is the head of the empress, with the inscription ΙΟΥΛΙΑ ΔΟΜΙΝΑ, the reverse the goddess Ceres, holding in one hand some ears of corn, and in the other a poppy.

Several medals, which I met with at Eleusis, on one side of which is the goddess herself, sitting in a chariot drawn by serpents, on the other a hog, with the inscription ΕΛΕΥΣΙΣ, are a proof that Ceres particularly delighted in the sacrifice of that animal, the reason of which Ovid tells us in the following lines:

“Prima Ceres avidæ gavisa est sanguine porcæ

“Ultra suas merito cæde nocentis opes.” Fasti, l. i. 398.

The names of several of the offices appertaining to the celebration of the mysteries, I found confirmed by the inscriptions, that I met with at Eleusis; but more clearly in that which is in the temple of



of Theseus, at Athens, where you may find them all in their proper order. ELEUSIS.

ΒΟΥΛΗ Η ΕΞ ΑΡΕΙΟΥ ΠΑ  
ΗΜΟΣ ΝΕΙΚΟΣΤΡΑΤΗΝ ΤΗΝ ΜΕΝΝΕ  
ΕΡΝΕΙΚΙΔΟΥ ΘΥΓΑΤΕΡΑ ΜΗΘΕΙΣΑΝ  
ΕΣΤΙΑΣ ΔΗΜΗΤΡΙ ΚΑΙ ΚΟΡΗ ΑΝΕΘΗΚΕΝ  
ΠΙΜΕΛΗΘΕΝΤΟΣ ΤΗΣ ΑΝΑΘΕΣΣΕΩΣ  
ΤΟΥ ΕΠΙΤΡΟΠΟΥ ΑΥΤΗΣ ΓΑΙΟΥ  
ΚΑΣΙΟΥ ΣΗΜΑΚΙΔΟΥ

This is in the church wall near the fountain Callichorus; the following ones before the door of the same church:

|                              |                          |
|------------------------------|--------------------------|
| ΑΡΞΑΝΤΟΣ ΤΗΝ ΕΠΩ - - - - -   | ΙΕΡΟΦΑΝΤΙΝ ΤΗΣ ΝΕΩ       |
| ΤΙΒ ΚΑ ΣΩΣΠΙΔΟΣ ΔΑ - - - - - | ΤΕΡΑΣΚΑ ΦΙΛΟΞΕΝΑ -       |
| ΤΙΒ ΚΑ ΛΥΣΙΑΔΟΥ ΔΑ - - - - - | ΤΙ ΚΛΑΥΔΙΟΥ ΠΑΤΡΩΝΟΣ     |
| ΤΙΒ ΚΑ ΛΕΩΝΙΔΟΥ ΔΑΔΟΥΧΟΥ     | ΜΕΛΙΤΕΩΣ ΘΥΓΑΤΕΡΑ        |
| ΣΥΝΚΛΗΤΙΚΩΝ ΑΝΕ - - - - -    | ΑΡΓΥΡΩΣΑΣΑΝ ΤΟΝ ΒΩΜΟΝ    |
| ΕΝΝΕΑ ΚΑΙ ΔΕΚΑΤΟ - - - - -   | ΤΗΣ ΝΕΩΤΕΡΑΣ ΘΕΟΥ        |
| ΔΙΑ ΒΙΟΥ ΔΙΠΛΩΤΩ - - - - -   | ΕΠΙΜΕΛΗΘΕΝΤΟΣ ΤΗΣ        |
| ΛΟΓΙΣΤΗΝ ΚΑΤΑΠΕ - - - - -    | ΑΝΑΘΕΣΣΕΩΣ ΤΟΥ ΥΙΟΥ      |
| ΕΠΙΔΑΥΡΙΟΙΣ ΧΑΙΡΩ - - - - -  | ΑΥΤΗΣ ΚΑ ΛΥΣΙΑΔΟΥ        |
| ΚΟΡΩΝΕΥΤΙ ΘΗΒΑ - - - - -     | ΤΟΥΤΙ ΚΑ ΠΑΤΡΩΝΟΣ ΥΙΟΥ   |
| ΤΗΣ ΤΕΑΛΛΗΣ ΑΡΕΤΗΣ - - - - - | ΕΠΙ ΙΕΡΕΙΑΣ ΚΑ ΤΙΜΟΘΕΑΣ. |

The remains of the temple of Ceres, that are still to be seen at Eleusis, shew it to have been a fabric of more than ordinary magnificence. It was composed of three stories, each of a different order,



ELEUSIS. as may be proved from the great quantities of Doric, Ionic, and Corinthian pillars; which, together with their capitals, and all their other ornaments, lie heaped one upon another in confusion. The building was of a very large extent, as is to be seen from the great space of ground, which is now covered with the ruins. It was built all of white marble; the pavement, which is still entire, being of the same. In one part of the temple is the statue of the goddess, buried in the ground almost up to her breasts; on her head she bears a basket filled with the various fruits of the earth, the outside of which is adorned with ears of corn and poppies. Her dress consists in a long garment, which covers her all over from below the neck to the feet, and is fastened on the top with a button on the left shoulder. The Turks, who have a superstition in not suffering any imitation of the work of God, have industriously spoiled the face of it; the rest is very entire, and cannot be too much admired for the delicacy of the workmanship, it being probably done by the hand of some celebrated master, at the time that arts and sciences were at their highest perfection in Greece. From what is now remaining above ground, which is about seven feet high, I judge the whole statue to have been near twenty feet in height.

The village, which is still called Leufina, or Eleufina, is situated upon a rising ground, and consists of about fifty poor cottages inhabited by as many families of miserable Greeks; with one Turk, who lives in a large house as Governor, himself being under the direction of the Vaivode of Athens. From the ruins, that are scattered all about the neighbouring fields, one may conclude Eleufis to have been a city of a pretty considerable extent, reaching down as far as the sea on one side, and on the other a good way beyond the hill, on which stands the present village. The plain around is  
very



very fruitful, and worthy the protection of the Ceres, being covered with plenty of corn, olive trees, and vineyards. All the way from the nearest mountain, for the space of four miles to the ruins of the temple, are the remains of an ancient aqueduct, with many of the arches still entire. The water conveyed by it was, in all probability, employed by the priests in religious uses. At some distance from the temple is a large well of excellent water, which can be no other than the fountain Callichorus. Towards the sea are the foundations of several very large buildings, which seem rather to have been places of strength than shew; though in other parts are to be seen many fragments of precious marbles, which prove that Eleusis had other fragments to boast of beside the temple of Ceres.

ELEUSIS.

We slept the following night upon a sofa in the house of the Turk, who received us with great hospitality; the next morning, by break of day we proceeded towards our boat, which lay at anchor in the ancient harbour, composed by two moles, but of a very small extent; serving only for the reception of boats, being neither capacious nor deep enough to admit any vessel of a moderate size. By the assistance of a favourable gale we soon reached the Piræum, where as soon as ever we were on board our ship, and had taken leave of the English consul, we put again to sea, bidding adieu to the Athenian territories.

In the evening we came to an anchor near the promontory of Sunium, now called CAPE COLONNA, from seventeen columns (the remains of the temple of Minerva Sunia) that are now standing on the summit of it. We were sheltered on the other side by the desert island Gaydouronisi, or the Isle of Asses. It was called anciently Patroclea, from Patroclus, admiral of Ptolemy Philadelphus, king of Egypt; who coming with his fleet to the assistance of the Athenians,

CAPE  
COLONNA.



CAPE  
COLONNA.

when they were attacked by the Macedonian Antigonus, fortified it with ramparts and a strong wall.

Near the promontory of Sunium was anciently a town of the same name, which was included under the tribe of Leontis; by the ruins it appears to have been a place of no great extent nor magnificence. The remains of the temple consist in seventeen beautiful columns of white marble, of the Doric order, with their frizes and architraves. The proportions and form of the building being much the same as the temple of Theseus at Athens, make any farther description of the figure unnecessary. The cornishes are neatly set off with ornaments in a very good taste, which indeed is distinguishable throughout the whole of the edifice.

Upon this promontory king Ægeus, impatient for the return of his son Theseus from Crete, and solicitous for his safety, waited his arrival; but not finding the wished-for signal hung out, upon the approach of his ship, (which was neglected as they were still at a pretty considerable distance from Athens, never suspecting the old king's making a journey as far as Sunium to meet them,) in despair threw himself off of the rocks, in memory of whom the neighbouring sea was ever after called the Ægean sea.

" Linqitur Eois longe speculabile proris

" Sunion; unde vagi casurum in nomina ponti

" Cressia decepit falso ratis Ægea velo \*."

STAT. Theb. xii. 624.

On

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\* " Sunium, by eastern prows afar perceiv'd,

" Is left, from whence the Cretan ship deceiv'd

" The fire with fable sails, as o'er the steep

" He bent, in act to fall, and name the deep.

LEWIS.



On another hill, at a small distance hence, beyond the ruins of the town of Sunium, are the foundations of a large square building of white marble, which being omitted by all the ancient authors, who have mentioned this place, it is impossible to know what it has been. Finding nothing else here worthy our curiosity, and no inscriptions to give me employment in copying them, after having taken our fill in admiring the stately remains of Minerva's temple, we again weighed anchor in order to pursue our intended voyage. By the advantage of a favourable gale of wind we began soon to lose sight of the promontory of Sunium, and having on our left hand the island MACRONISI, so called from its length, which is more than ten times its breadth, we soon got into the streights between the isles Zea and Thermia.

CAPE  
COLONNA.

Macronisi is a name given to the former island by the modern Greeks, it being called by the ancients Cranae, and afterwards the isle of Helena, from the report that this was the first place in which Paris was rendered happy by the enjoyment of his beauteous prize. Agreeable to this piece of history, Homer makes him address her with the following tender expressions:

“ Ἄλλ' ἄγε δὴ φιλότῃσι τραπέιομεν εὐνηθέντε·

“ Οὐ γὰρ πώποτε μὲν ἔρως φρένας ἀμφικάλυψεν,

“ Οὐδ' ὅτε σε πρότερον Λακεδαιμόνος ἐξέρατεινῃς

“ Ἐπλεον ἀρπάξας ἐν ποντοπόροις νέεσσι·

“ Νῆσῳ δ' ἐν Κρανῇ ἐμίγην φιλότῃσι καὶ εὐνῇ,

“ Ὡς σέο νῦν ἔραμαι, καὶ με γλυκὺς ἥμερος αἰρεῖ\*.”

HOM. Iliad Γ.

The

• “ But let the business of our life be love :

“ These softer moments let delights employ,

“ And kind embraces snatch the hasty joy,

“ Not



ZEA.

The island ZEA had the ancient name of Ceos, from Ceos son to one of the giants. It was famous for being the birth-place of the poet Simonides, and of Erasistratus a no less noted physician. In those times it was very well inhabited, and had four pretty considerable cities; but the people were little better than Barbarians, as may be judged from a most unnatural custom prevalent among them of killing all their old men after they had passed the age of sixty; esteeming them after that no other than a weight upon the public. If such a piece of cruelty could be ever thought excusable, it was when they committed it for the defence of their liberty; for being besieged by the Athenians, and hard pressed for want of provisions, they formed a resolution of making away with all hands unfit for bearing arms; which coming to the ears of their enemies, was the cause of their safety; for the Athenians, shocked at the thoughts of their driving a people to commit so horrid a barbarity, to prevent the putting their design in execution, immediately raised the siege. They usually dispatched their old men by giving them large doses of opium, which, as they had little strength to resist the working of the poison, carried them off without the least torment or pain, in the gentlest manner imaginable.

The island is excessively barren, so that the present inhabitants are obliged to seek almost all the necessaries of life from abroad. It has, however, a good and spacious harbour, esteemed by the seamen one of the safest in these parts.

THERMIA

---

“ Not thus I lov’d thee, when from Sparta’s shore

“ My forc’d, my willing heavenly prize I bore,

“ When first entranc’d in Cranae’s isle I lay,

“ Mix’d with thy soul, and all dissolv’d away.”

POPE.



THERMIA is divided from Zea by a streight about a league THERMIA.  
broad. It was called originally Cythnos, from a person of that name, who led thither the colony, that first inhabited it. The name was afterwards changed to Thermia, from the number of hot baths, that were found in many parts of the island. This place gave birth to the celebrated painter Cydias, hence called the Cythnian, whose works were so much esteemed by the ancients, that a piece of his, representing the Argonautic expedition, was bought by Hortensius the Roman orator at the extravagant price of one hundred and sixty-four talents.

This island is at present but thinly inhabited, having only three or four small villages; but it is fruitful in comparison of Zea, producing corn, wine, oil, and cheese, sufficient for the maintenance of those, who live in it; as also a small quantity of silk, from the exportation of which they make a shift to pay their tribute to the Grand Signor.

Continuing our voyage we left, on our right hand the island of SYRA, and on the left that of JOURA, or Jura, after which we came in sight of TINE, one of the best peopled islands in all the Archipelago.

SYRA was known by the ancients under the name of Syros, and was the birth-place of the philosopher Pherecydes, by some supposed to have been Pythagoras's master. The air is very wholesome, and the soil not entirely barren, since the inhabitants, who live all in one village, on the summit of the island, can easily sustain themselves upon the products of the land, which consist chiefly in corn and wine. It affords also some pasturage for their cattle, with which they are not ill provided.

SYRA.

The island of JOURA was anciently called Gyaros, famous for nothing but its barrenness and misery, upon which account the

JOURA.

N

Romans



**JOURA.** Romans made use of it as a prison, and filled it with criminals, whence Juvenal,

“Aude aliquid brevibus Gyaris, et carcere dignum.” Sat. i. l. 73.

and again,

“Ut Gyaræ clausus scopulis, parvâque Seripho.” Sat. x. l. 170.

**TINE.**

**TINE**, named in ancient times Tinos, was famous for a temple of Neptune, the tutelar deity of the island, for which reason we see at present medals with the head of Neptune on one side, on the other a trident with the inscription TH; and another with the whole figure of Neptune on one side, and on the other a bunch of grapes. Nor ought we to forget that of the emperor Sept. Severus, on the reverse of which is a trident with a serpent twisted in the prongs, and the inscription THNIΩN. This island is at present in a more flourishing condition than any of this part of the Archipelago, producing in great abundance corn, wine, oil, figs, and silk. The principal village, which is situated close to the sea-shore, is that of St. Nicholas; besides which there are above fifty others in different parts of the island, all well inhabited.

**MYCONE.**

Having passed Tine, we soon came to an anchor in the road of **MYCONE**, which defended us from the rage of a violent northerly wind, and it detained us here for the space of ten days. This island has preserved its ancient name, uncorrupted to this day; and is at present in greater prosperity than when Greece flourished; the inhabitants of it being in those times famous only for their poverty, and address in insinuating themselves to great men's tables, which rendered the name of Myconian almost synonymous with Parasite.



Archilochus, abusing Pericles, calls him, in allusion to this, "Ακλητον MYCONE.  
 ἐπεισπαίοντα εἰς τὰ συμπόσια, Μυκονίων δίκην. It has at present no  
 more than one village, situated near the sea-shore, the inhabitants of  
 which are generally in pretty good circumstances, which is owing  
 entirely to their own industry; they being reputed the best sailors of  
 all the Archipelago, and owning several vessels of burden, with  
 which they carry on a very advantageous trade. The face of the  
 island is rude and uncultivated, but within it is by no means of an  
 ungrateful soil, producing corn, wine, and cotton, of which the  
 women make stockings, and by the sale of them to most ships, that  
 pass, they make a considerable gain. In the village you meet with  
 above five women for one man, they being most of them employed in  
 their ships, which seldom lie idle, especially in summer; at which  
 time there is to be seen in Mycone scarce any thing but old men,  
 women, children, and fat hogs. These females have the character  
 of being the most beautiful of all the Archipelago, there being none,  
 that pretend to dispute it with them, except the Teniotes; which dif-  
 ference it is impossible for me to decide, as I saw only those of  
 Mycone; who, to give them their due, are by no means disagree-  
 able. Their dress, however, which is little different from that of  
 Milo, is very unpleasing, as is the custom of painting both white  
 and red, which is very prevalent among them. There are few  
 remains of antiquity in this island: a little without the village, near  
 a well, is standing a very beautiful altar, adorned with bulls heads  
 and festoons of flowers; which has suffered hardly any thing from  
 the injuries of time. Over the doors of many of the houses are to be  
 seen little bas-relievos of different subjects. We met with a foot of  
 a brazen statue, which was found a few years ago at the bottom of a  
 well; but the whole figure could never be discovered, though the



**MYCONE.** strictest search imaginable was made after it. The foot, as it shews one in a very clear manner the form of the Greek sandal, I thought very well worth bringing away, to which end I purchased it for a small consideration. Nor must I forget a beautiful inscription in a Greek church; for an exact copy of which see Plate V.

**DELOS.** After having remained two or three days at Mycone, embracing the first opportunity of moderate weather, we resolved to make another expedition in our long boat, to which we were chiefly invited by the small distance of the famous island of DELOS, which from the nearest point of Mycone is divided by a channel only two miles broad, though from the anchoring-place to that side of the island, on which are to be seen the ruins of the temple of Apollo, it is above three leagues. It was owing to its being so near the island of Mycone, that the ancients, who had a tradition that it was formerly a floating isle, imagined that Apollo had fastened it on one side to Mycone, and on the other to Gyaros, which latter indeed is at a much greater distance. This particularly is mentioned by Virgil in the following manner:

Statius

“ Sacra mari colitur medio gratissima tellus  
 “ Nereïdum matri et Neptuno Ægeio;  
 “ Quam pius Arcitenens oras et littora circum  
 “ Errantem, Mycone celsâ, Gyaroque revinxit,  
 “ Immotamque coli dedit, et contemnere ventos\*.” Æn. iii. l. 73.

\* “ Rising amidst the seas a pleasant isle  
 “ Is till’d by men; sacred to her that bare  
 “ The Nereids, and th’ Ægean Neptune’s name;  
 “ Which, once vague floating round the coasts and shores,  
 “ The pious god that wields the bow, fast bound  
 “ With Gyaros and Mycone; then gave  
 “ To rest unshaken, and condemn the winds.” BERESFORD.



Stattius also mentions Apollo's being delighted at the island's being fixed, and at not having the trouble any longer of searching for it in different parts of the sea.

DELOS.

"Seu juvat Ægeum feriens Latonius umbrâ

"Cynthus, et assiduam pelago non quærere Delon\*."

Theb. l. i. l. 834.

Concerning the etymology of the word Delos there are many different opinions, the most reasonable of which to me appears that of Aristotle, qui hanc ita appellatam prodidit, quoniam repente apparuerit enata (Pliny), since the isle is said to have appeared out of the sea on a sudden, being formed by a violent earthquake; and we have too many undisputed examples of parallel phænomena of nature to call the probability of this account in question. It was also called Ortygia, from the prodigious number of quails, that were anciently to be found all over the island.

"Linquimus Ortygiæ portus, pelagoque volamus †."

VIRG. ÆN. iii. l. 124.

Notwithstanding this island is very inconsiderable in size, being no more than ten miles in circumference, the notion that Apollo and Diana were born here, at the foot of the mountain Cynthus, rendered it highly esteemed and revered by the ancients. Upon this account Erichon, son of Cecrops, first king of Athens, erected a temple in honour of Apollo; which receiving in succeeding ages continual

\* "Or, pleas'd to find fair Délos' float no more,

"Delight in Cynthus, and the shady shore."

POPE.

† "The harbours of Ortygia leave we now."

BERESFORD.



DELOS.

continual embellishments, was at last esteemed one of the most magnificent edifices of all Greece. It stood at the entrance of a large and beautiful city, built chiefly of granite, and other more precious marble, which received additional decorations from many different princes, particularly from Philip of Macedon, and Antiochus Epiphanes king of Syria. The most remarkable ornaments of this city were, the temple of Apollo, a theatre, a naumachium, gymnasium, several very grand porticos, a temple in honour of Apollo and Diana, besides a great number of altars and statues dedicated to different gods and heroes. The oracle here was esteemed inferior to none, except that of Delphi; though Apollo was supposed to have resided here only during the summer season, taking up his winter quarters at Patara, a city of Lycia.

“Qualis ubi hybernâ Lyciam, Xanthique fluenta

“Deserit, ac Delum maternam invisit Apollo\*.”

VIRG. ÆN. iv. l. 143.

It was customary for the ancients, whenever they passed this island, either to stop at the temple of Apollo, to offer up prayers and sacrifices for a secure and prosperous voyage; or else to make libations to the same purpose from their ships. Hence we find Æneas in the temple offering up these supplications:

“Templa Dei saxo venerabar structa vetusto:

“Da propriam, Thymbræe, domum, da mœnia fœlis.

“Da, Pater, Augurium, atque animis illabere nostris†.”

VIRG. ÆN. iii. l. 84.

Ulysses

\* “As when Apollo wintry Lycia flies,

“And Xanthus’ stream, and his maternal isle

“Delos revisits.”

BERESFORD.

† “There to the temple of the god I went,

“And thus before the shrine my vows present;

“Give,



Ulysses also, in his voyage from Scyros, makes his libations, and offers up his prayers from his ship. DELOS.

— “ Jam Delos opacat  
 “ Æquor, ubi excellâ libant Carchesia puppe,  
 “ Responſique fidem, et verum Calchanta precantur.  
 “ Audiit Arcitenens, zephyrumque e vertice Cynthi  
 “ Impulit, et dubiis pleno dedit omina velo.” STAT. Achill. l. ii.

The Athenians had a custom of ſending a ſhip hither every year, with a conſiderable number of citizens, who uſed to make a ſolemn ſacrifice in the temple of Apollo. This annual ceremony was firſt inſtituted by Theſeus, who in his expedition to Crete, ſtopping here to implore the aſſiſtance of Apollo, made a vow, that if he returned in ſafety he would inſtitute a yearly ſolemnity in honour of the deity. In conſequence of this, the Athenians made an annual voyage in the very ſame ſhip, that Theſeus made uſe of in his Cretan expedition; keeping it in conſtant repair by adding new tackling continually as the old wore out, as the poet Callimachus tells us:

“ *Ενθεν αειζώντα Θεωρίδος ἱερὰ Φοίβῳ*  
 “ *Κεκρόπιδαι πεμπῶσι τοπήϊα νηὸς ἐκείνης* \*.”

Hymn to Delos, l. 313.

The

“ Give, O Thymbræus, give a reſting-place  
 “ To the ſad relicks of the Trojan race;  
 “ A ſeat ſecure, a region of their own,  
 “ A laſting empire, and a happier town—  
 “ Let not my prayers a doubtful answer find,  
 “ But in clear auguries unveil thy mind.”

DRYDEN.

\* “ And hence the ſons of Cecrops annual ſend  
 “ The ſam’d Theorian veſſel, that deſies  
 “ The power of time, for ages ſtill the ſame.”

DODD.



DELOS.

The ship was called Θεωρίς, and Δηλιάς, the officers employed in the ceremony Θεωρίαι, and Δηλιασταί, and the chief Ἀρχιθεωρός. From the time of their departure till their return to Athens, it was contrary to the laws for any criminal to suffer death; and it was upon that account, that Socrates was reprieved for thirty days after his condemnation. When the Θεωροί were arrived at Delos, they formed themselves into a solemn procession, and crowned with chaplets of laurel, and dressed in habits of ceremony, assisted by the priests of the temple, offered a bull to Apollo, after which they re-embarked and returned home. The bull is mentioned by Virgil as a sacrifice the most agreeable to Apollo, for which reason Æneas offers up one in this very temple.

“ Sic fatus meritos aris maestavit honores

“ Taurum Neptuno, taurum tibi, pulcher Apollo\*.”

Æn. iii. l. 118.

Besides this solemnity the Athenians celebrated another festival at Delos once every five years, called the festival of the purification; and the Ionians, together with the inhabitants of all the neighbouring islands, another with games and all sorts of public diversions.

The temple of Apollo was held in veneration not only by the Greeks, but revered even by the barbarians, insomuch that Datis the Persian admiral, after having sacked many Grecian cities, and  
ruined

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\* “ He said, and on the altars duly slays

“ A bull to Neptune, and a bull to thee,

“ Bright god of day!”

BERESFORD.



ruined all the adjacent islands, putting the inhabitants to the sword, and pillaging the temples of the gods, was so thoroughly persuaded of the sanctity of this place, that he not only sent to assure the inhabitants that they had nothing to fear from him, but carrying his devotion farther, entered the temple as a suppliant, and there offered up sacrifices to the value of three hundred talents. Menophanes, general to Mithradates, behaved in a very different manner; who rendering himself master of the island, slew all those, that were capable of bearing arms, and made slaves of the rest; after which he razed the city and ransacked the temple, which, till then, had remained unviolated. The chief person of the island bore the character of king, and at the same time performed the function of high priest; this office is mentioned by Virgil,

DELOS.

"Rex Anius, rex idem hominum, Phœbique sacerdos \*."

Æn. iii. l. 80.

Pisistratus first purified Delos by digging up the dead bodies, and transporting them to another part of the island; after which the Athenians, by order of the oracle, more effectually cleansed it by carrying all the dead bodies over to the neighbouring isle of Rhenæa, and prohibiting, for the future, any body being suffered to die, or be born there; for which reason all sick persons, and women with child, were sent over to Rhenæa. Dogs and other unclean animals were also forbidden to be admitted into the city. Nor were these

purifications

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\* "Anius, whose brows the wreaths and laurels grace,  
"Priest of the god, and sov'reign of the place."

PITT.



DELOS.

purifications accounted sufficient, since the Athenians, some time afterwards, thought it absolutely necessary to drive out all its inhabitants, who laboured under some ancient pollutions. These people, taking refuge in Asia Minor, were soon after recalled by command of the oracle of Delphi; but in their return were all miserably massacred by Astacus, a Persian, who was sent to that end by Tisaphernes, governor of Lydia. Notwithstanding this island had suffered so many calamities, it was never long before it arrived at its former splendour. After the destruction of Corinth, many of the rich inhabitants flying hither for refuge with their most valuable effects, soon after their settlement began to employ their wealth in trade, which in a very short space of time enriched the country to so great a degree, that Delos was reckoned one of the most wealthy cities of all Greece. It was not long, however, before new misfortunes brought it to a very low ebb, in which state it remained till Augustus's time, under whose reign it began once more to raise itself, and by degrees arrived to a perfect re-establishment; in which condition it remained till the final destruction of the heathen religion. From the ruins, that remain, one may easily perceive the temple to have been a fabric of the utmost magnificence, and of a very great extent. It was built of Parian marble, of the Doric order, but there is no forming any idea of the figure of the building, the present remains being nothing but a confused mass of broken columns, cornices, and architraves. Among the ruins is to be seen part of the colossal statue of the deity, to whom the temple was dedicated, which wants the legs and head; and at a small distance a large plinth, that in all probability served as the basis to the statue, which, we learn from the inscription, was erected by the people of Naxos. The letters are seven inches high.



ΝΑΞΙΟΙ ΑΠΟΛΛΩ

DELOS.

On the opposite part of the plinths is another inscription in very particular characters, resembling those of the ancient Tuscans, but generally supposed to be no other than very old Greek.

ΟΑΡΥΤΟΜΘΟΡΜΗΑΝΔΡΙΑΣΚΑΙΤΟ5ΘΑΡΑΣ

At a small distance from the temple is the naumachium, which, I believe, is the only one now extant in the world. It is an oval basin of three hundred yards in circumference, surrounded by a wall of about four feet high, that is supported behind by a large mound of earth; on the top of which is standing one column of blue and white marble, with some others fallen on the ground, which shews it to have been adorned all round with some handsome building. It was in all probability filled with water by the sea, which is but very little distant from it. Near this is a mound of earth of a circular form; on the top of which are standing six granite pillars, with several others lying on the ground; within the columns is a little wall like that of the naumachium, in circumference about eighty yards. This is imagined to have been a gymnasium; and indeed there are to be seen not far from it two inscriptions mentioning the office of gymnasiarchon, though they are much nearer the naumachium: whether they have been transported thither by some one desirous of carrying them away is uncertain.

ΒΑΣΙΛΕΩΣ ΝΙΚΟΜΗΔ  
ΤΟΥ ΕΓ ΒΑΣΙΛΕΩΣ  
ΝΙΚΟΜΗΔΟΥ ΕΠΙΦΑΝΟΥ  
ΔΙΟΣΚΟΥΤΡΙΔΗΣ ΔΙΟΣΚΟΥΤΡΙΔ  
ΡΑΜΝΥΤΙΟΣ ΓΥΜΝΑΣΙΑΡΧΩΝ

ΜΥΘΡΑΔΑΤΟΥ  
ΥΣΕΛΕΥΚΟΣ  
ΓΥΜΝΑΣΙΑΡΧΩΝ



DELOS.

Walking hence over the ruins of the ancient city, which entirely cover all this part of the island, thereby rendering it incapable of cultivation; as you approach to the foot of mount Cynthus, you find the remains of a large building of Parian marble; consisting in part of a wall, several broken columns, and an altar adorned with sheeps heads and festoons of grapes and vine leaves, and several heaps of marble, with some inscriptions not legible. Near the altar is an inscription in honour of the Ægyptian deities Sarapis, Isis, Anubis, and Harpocrates, to whom probably the altar was dedicated.

Ο - ΕΛΑΝ -----  
 ΟΝ ΕΡΜΟΚΡΑΤΟΥ ΛΕ  
 --- ΓΕΝΟΜΕΝΟΝ  
 ΑΡΕΤΗΣ ΕΝΕΚΕΝ ΚΑΙΕΤΣΕ  
 ΣΑΡΑΠΙΔΙ ΙΣΙΔΙ ΑΝΟΥΒΙΔΙ ΑΡΠΟ -----  
 ΕΠΙ ΙΕΡΕΩΣ  
 ΔΗΜΟΚΡΙΤΟΥ ΤΟΥ ΠΟΛΥΚΛΕ ---  
 --- ΛΛΩΝ --- ΗΘΕΝ  
 ΗΦΑΙΣΤΙΩΝ ΜΥΡΩΝΟΣ ΑΘΗΝΑΙΟΣ ΕΠΟΙΕΙ

The ruins, I imagine, anciently to have formed the temple of Apollo and Diana, built at the foot of mount Cynthus, the very spot where they were supposed to have been born. As for the inscription in honour of the Ægyptian deities, it is well known that it was customary to erect altars to many different divinities in the same temple. From the summit of Cynthus, notwithstanding it is a mountain of no very considerable height, you have a very beautiful prospect not only



only of Delos, but of all the adjacent islands. On the top of it are the ruins of some building, consisting in several pieces of white marble; and at some distance from the foot of the mountain are standing three pillars of blue and white marble; which, together with a fourth, that is fallen down, served to support the roof of a square room over a very deep reservoir for water, into which the Mosaic pavement of the room is fallen. The pipes, which convey the water, are made of earth, and are still entire. Not far hence are two other cisterns of the same nature; one of which contains a large quantity of very good water, the other, like the first, being dry.

DELOS.

As you pass hence towards the sea-shore, you arrive at the remains of a very large and stately theatre; the walls of which, being in part entire, are of Parian marble, worked in the rustic taste; many of the seats are still remaining, which are of the usual kind. The theatre is in form the same as that at Athens, being somewhat more than half a circle; but far more capacious, and of a more magnificent structure.

Behind the theatre are eight small subterraneous rooms, divided by arches; which are generally imagined to have served as dens for the wild beasts, that were to afford diversion in the theatre; though they appear to me to have been no other than reservoirs for water, as I judged from a large conduit that discharges itself into them; and what seems to strengthen that opinion is, that it was very unusual, if not absolutely unpractised, to perform any thing but plays in theatres, the stadia and amphitheatres being set apart for the combats of gladiators and wild beasts.

Having



RHENÆA.

Having taken our fill of admiring the remains of the sacred city of Delos we crossed over to the island RHENÆA, in a part where the channel is above two miles broad, though in other places it is not above half so much. In the middle are two little islands, called by the modern Greeks Remiatiarii. We disembarked in a very fine harbour, composed of two ancient moles, which is on the side of the island that looks towards Mycone. Hence we had a walk of above four miles to the ruins of the ancient city, which lie near the sea-shore, opposite to the temple of Apollo, in that part where the channel between the two islands is the narrowest. Here are very noble remains consisting chiefly of Parian marble, great numbers of broken pillars with pieces of walls standing; but what is most particular, is that there are above an hundred altars, some standing, others fallen to the ground; they are all adorned with festoons of flowers, or grapes and vine leaves, and sheeps heads, some of them having a cavity on the top, others a plain surface. Besides these are to be seen a great number of marble sepulchres, this being the burial-place of the inhabitants of Delos; who, as I have already said, were not permitted to die in their own country. The island of Rhenæa is above three times as large as Delos, and its lands in some parts very fertile; notwithstanding which it is inhabited only by a few shepherds, who tend the flocks belonging to the people of Mycone, who once in two or three years send over husbandmen to till the lands, which when cultivated produce very good corn. The two islands are distinguished by the modern Greeks, under the names of the Great and Little S'Diles.

PAROS.

Returning to our ship we weighed anchor, and in seven or eight hours arrived at PAROS; at the bottom of which stands the city of PARECHIA,



PARECHIA, which anciently bore the same name as the island. It PARECHIA.  
was this city, that sustained the famous siege against the Athenian general Miltiades, who arriving there with seventy ships, in order to punish the people for having favoured the Persians, laid close siege to their capital. The inhabitants, after a vigorous resistance, being reduced to the utmost extremity, began to think of capitulating; when they were relieved by an unexpected accident. A forest, situated upon the side of a mountain in Mycone, happening by chance to take fire in the night-time, occasioned a rumour being spread, that it was a signal made by Datis the Persian admiral, to give notice to the Parians that he was making what haste he could to come to their assistance. This false alarm so disheartened the Greeks, and encouraged the besieged, that Miltiades knowing that, if the report was true, his whole fleet must inevitably be destroyed by the superior force of the Persians, thought proper to raise the siege, and immediately return to Athens, where soon after his arrival he was accused by Xantippus of having been corrupted by the gold of the Persians, and being convicted upon this false charge was condemned to death. The magistrates, however, mitigated the punishment by changing it into a fine of fifty talents, the sum, which the public had expended in this unfortunate expedition. This being too great a sum for any private person to pay, especially such a man as Miltiades, who had never acted upon self-interested principles, but constantly preferred the public good to his own private advantage, he was thrown into prison, where he shortly after ended his days of a wound received under the walls of Paros. His death gave his son Cimon a noble opportunity of signalizing his filial piety, who having, with great difficulty, by the contributions of his friends, amassed the sum demanded by the cruelty of his countrymen, redeemed



PARECHIA. redeemed his father's body, and gave it honourable burial. This island was also famous for giving birth to Archilochus, the inventor of Iambic verse.

"Archilochum proprio rabies armavit Iambo \*."

HOR. Art. Poet. l. 79.

He wrote in a strong and expressive style, being endowed with a natural eloquence, which he adorned with expressions of great force and energy.

"Summa in hoc vis elocutionis, cum validæ, tum breves, vibrantesque sententiæ, plurimum sanguinis, atque nervorum †." QUINT. Inst. l. 10.

He employed his great faculties wholly in satire, which was so biting and severe, that the Lacedæmonians, though they held his poetry in the highest esteem, yet to prevent their youth taking an ill turn from the bitterness and cruelty of his sentiments, and the immodesty of his expressions, ordered all his works to be banished the Spartan dominions.

"Lacedæmonii libros Archilochi e civitate suâ exportari jusserunt, quod eorum parum verecundam, ac pudicam lectionem arbitrabantur; noluerunt enim ea liberorum suorum animos imbui, ne plus moribus noceret, quam ingeniis prodesset ‡." VAL. MAX.

The

\* "Archilochus, with fierce resentment warm'd

"Was with his own severe Iambics arm'd."

FRANCIS.

† He had great power of expression; his sentences at once strong, concise, and spirited; full of life and vigour."

‡ The Lacedæmonians ordered the books of Archilochus to be sent out of their country, thinking their contents not sufficiently chaste or modest; with which they were unwilling the minds of their children should be tainted, and thus their morals more injured than their genius improved."



The town of Parechia, which is built entirely out of the ruins of PARECHIA. the ancient city, is but of very ordinary structure. On one side of it is a sort of citadel, composed wholly of the fragments of some very large building of the Doric order, probably the temple of Ceres; which, according to Herodotus, was situated near the walls of the city. About five miles distant hence are the quarries, where the ancients used to dig that precious marble, of whose peculiar lustre and whiteness Horace, complimenting his mistress Glycera, speaks:

“ Urit me Glyceræ nitor.

“ Splendentis Pario marmore purius\*.”

Od. l. i. 19.

The Turks are so blind to their own advantages, as not to suffer the exportation of this valuable commodity, out of a religious fear lest the Christians should employ it in making statues, which is looked upon as a great abomination, and expressly forbidden by the law of Mahomet, as an impious imitation of the works of God. The inhabitants of the island are all Greeks, who live in five or six villages, in different parts of it. The soil is by no means unfruitful, nor the country unpleasant, it being divided equally into mountain and plain, the former of which produces excellent wine, and the latter abundance of corn.

Hence

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\* “ Again for Glycera I burn,

“ And all my long-forgotten flames return.

“ Like Parian marble pure and bright,

“ The shining maid my bosom warms.”

FRANCIS.



ANTIPAROS. Hence, in our long boat, we crossed a streight a mile broad to the island of ANTIPAROS, which, though otherwise inconsiderable, contains one of the finest pieces of natural curiosity in the whole world. This is the famous grotto, in which the water, that drips through the rock, is petrified, and changed into a sort of chrystal. It is a vast cavern of an unknown depth, since no one has ever yet had the courage to go down to the bottom. I and my company penetrated as far as any body had ever been; which was about one hundred fathoms, as we judged from the length of the ropes, that we had to assist us in our descent. It is very shocking, and not without danger, there being terrible precipices on each side; so that if the rope, which you hold, should break, you would never be heard of more. The descent is in some places perpendicular, in others you walk upon the edge of a rock not above half a foot broad, where the greatest advantage you have is your not being able to see the abyss beneath. At last, with some difficulty, we descended as far as we had any encouragement from our guides to venture; who to the number of about thirty attended us with lighted torches in their hands. The outward mouth of the cave is at the top of an high mountain five miles distant from the village of Antiparos; it is in the form of a very capacious arch, in the inner part of which is an hole leading to the cavern beneath. On one side of the arch is a Latin inscription about seventy years old, in memory of Monsieur de Nointel, the French ambassador; who in his return from Constantinople visited this most curious miracle of nature, as he styles it in the inscription. After we had got over the fatigues of the descent, we entered into a spacious hall, from the roof and sides of which hang large bodies of petrified water, in the shape of icicles; some



some of them of a very considerable length, and in many of them <sup>ANTIPAROS.</sup> the sharp point still dropping; which, to me, seems to destroy Mr. Tournefort's arguments, who attributes these effects to vegetation and not petrefaction. The water, by continually distilling from the top of the vault, has formed itself below into great variety of different shapes. It has raised columns, and caused solid trees and collyflowers to spring up in great abundance all over the cave; we brought away with us one piece that very much resembled an human scull. M. de Nointel made his descent upon Christmas day; and, when he was at the bottom, was so strongly actuated by religious emotion, that he caused mass to be said upon what he thought very like an altar, and remained in the grotto for the space of three days. Near the altar is a large body of the same petrefaction, something in the form of a pulpit; on the altar is the following inscription in memory of the presence of Christ at the celebration of mass:

HIC IPSE ADFUIT CHRISTVS

DIE NATALI EIVS

MEDIA NOCTE CELEBRATA

ANNO MDCLXXIII.

Having seen all, that was contained in this cavern, not daring to venture farther down, our guides assuring us that we should infallibly be lost in the attempt, we began to re-ascend by the assistance of our ropes, which were fastened to the rocks in many different places. The descent, below the great hall, is said, by the people of the country, to have a communication with the sea; and indeed, as we could judge, by throwing down large stones, it is of an immense depth, since we could hear them striking against the rocks for a



ANTIPAROS. considerable space of time. After our resurrection we mounted upon asses, and made the best of our way towards the village of Antiparos, which is situated about half a mile from the sea-shore. The inhabitants, to the number of about three hundred, are all Greeks; their village is of a circular figure, surrounded by a pretty high wall, to defend them against the Maltese privateers; who frequently commit all sorts of depredations in the adjacent isles, particularly in Paros, which they usually make their winter quarters. At our entrance into the village the people flocked out to see us; even the house tops were full of spectators, gazing at such extraordinary figures as we, who were in dresses they were not accustomed to, appeared to be. The island is not of an unfruitful soil, producing corn sufficient for the sustenance of its inhabitants. Hence returning to our ship we set sail with a brisk gale of wind, which gave us an opportunity of saying with Statius,

“ Jam Paros, Olearosque latent, jam raditur alta

“ Lemnos, et a tergo decrescit Bacchica Naxos.”

STAT. Achill. ii.

QUINIMINIO.  
NAXOS.

OLEAROS is a small island of little consideration, known at present under the name of QUINIMINIO; but NAXOS, both for its extent and fertility, may be justly reckoned the chief of the Cyclades. It was called Naxos from a Carian general, who, with a large body of his countrymen, possessed himself of the island. It was called also Dia, which, as Stephanus assures us, was a name common to several other islands.

“ Εἰςὶ καὶ δὲ νῆσοι Δίαί λεγόμεναι, α ἡ Ναξος, β, ἡ πρὸς Μιλήτῳ, γ, ἡ πρὸς Σαρμόσσῳ, δ, ἡ κατὰ Κνώσσον Κρήτης.”

STEPH. in voce Δία.

Here



Here the ungrateful Theseus forsook his preserver Ariadne, as she was asleep near a fountain, not far from the sea-shore. Her surprize, when she awoke, is not ill expressed by Catullus, de Nuptiis Pelei et Thetidos.

NAXOS.

" Namque fluentifono prospectans litore Diæ

" Thesea cedentem celeri cum classe tuetur

" Indomitos in corde gerens Ariadna furores :

" Necdum etiam sese quæ visit visere credit,

" Utpote fallaci quæ tum primum excita somno

" Desertam in solâ miseram se cernit arenâ\*." CAT. Ca. lxii. l. 52.

According to Herodotus, the people of Naxos were Ionians, originally descended from the Athenians. Under the reign of Darius king of Persia, some of the principal inhabitants, being banished the island for attempting to establish in it an arbitrary government, fled to Miletus; where they implored the assistance of Aristagoras, who governed that city in the absence of Histæus; who at that time attended at Darius' court; telling him that if he would furnish them with troops and shipping, they would engage without difficulty to subdue the island of Naxos, and put it under the dominion of the kings.

\* " There Ariadne, rack'd with amorous pains,

" On Naxos' billow-beaten shore complains;

" And eyes the rapid bark that bears away

" Her perjur'd Theseus o'er the distant sea :

" Though golden sleep no more her sense deceives,

" She scarce the horror of the scene believes;

" Scarce thinks herself the wretch which now she stands;

" A hapless wretch forsook in desert lands."

ANON.



NAXOS.

kings of Persia. Aristagoras communicating the project to Artaphernes brother of Darius, was without delay supplied with two hundred ships, under the command of Megabyzus, one of the chief of the Persian nobility, and son in law to Darius; who was ordered, however, to follow, in every thing, the instructions of Aristagoras; and he took upon himself the whole conduct of the enterprize. Megabyzus resenting the limitation of his command, and not being able to bear the imperious temper of his associate, formed a scheme for his ruin. To this end he secretly gave notice to the Naxians, that the Persian fleet, which at that time lay at anchor at Chios waiting for some reinforcement, was intended to invade their island. The Naxians, improving the advantage of this information, put themselves in such a state of defence, that the Persians, after having wasted their provisions, and harassed their forces in an unsuccessful siege of the capital city for above four months, were obliged to make a most shameful retreat. Aristagoras after this bad success, fearing to return among the Persians, thought the only means to procure his own safety would be to persuade the Ionians to a general revolt; to which making use of his authority in the country, he banished the Persians, and restored all the cities to their ancient privileges, putting the government in the hands of the people; who in gratitude declared him their general, and uniting themselves in a league took up arms in defence of their liberties. The justice of the cause did not, however, meet with its deserved success; since the war was ended after the space of six years, by the utter destruction of Miletus, and the tragical deaths of Aristagoras and Histæus; the former of whom was massacred by his own partizans, and the other, by command of Artaphernes, ended his day on a cross. About ten years afterwards

Datis



Datis the Persian admiral, after having subdued most of the neighbouring islands, invaded Naxos; where finding the capital city undefended, (the inhabitants, at the news of his approach, being all fled to the mountains,) he destroyed all the houses and temples, and after having laid waste the whole country, and made slaves of such as unfortunately fell into his hands, retired with his booty. In process of time the island became subject to the Romans, and upon the division of the empire fell under the Greek emperors. They were dispossessed of it by the Venetians, by whom it was given to the family of Sanudi, who with the title of dukes of Naxos were sovereigns over several of the neighbouring islands, making Naxos the capital of their dominions. The Venetians in the year 1413, being expelled Naxos by the Genoese, under the command of Pietro Spinola, the island was for some time subject to the republic of Genoa, but again falling into the hands of its former masters it remained in their possession, till they were finally driven out by Selim the Turkish emperor. The island of Naxos was placed under the protection of Bacchus, as it was in the time of the ancients famous for its excellent wine; which it still produces in great abundance. It likewise affords corn in a considerable quantity, and fruits of all sorts, besides cattle and several kinds of fowl. Its chief exportation is that of salt, from which the Grand Signor draws no small revenue. The quarries of serpentine marble, so much esteemed by the ancients, are no more made use of; the Turks, as in relation to Paros, being in this respect superstitiously blind to their advantages. The ruins of the temple of Bacchus, which stood upon a rock at a small distance from the main island, are still to be seen, consisting in a large and wide gate, composed of three pieces of marble, which form exactly the figure of the Greek letter Π.

Naxos.



NAXOS.

The foundations also are still extant, together with several broken columns and other fragments, that shew it to have been no despicable building. The inhabitants of Naxos are all Greeks except the Vaivode, who is generally a Mahometan. They live in several small towns and villages, the chief of which bears the same name as the island.

SCYROS.

Before we came up with Lemnos, we discovered on our left hand the island of SCYROS, famous for the death of Theseus, and the retreat of Achilles before the Trojan war. It is for the most part barren and rocky, whence Statius justly gives it the epithet of Scopulosa. Its hills, however, produce a considerable quantity of wine, which is almost the only commodity in the country. The island was anciently under the protection of Minerva, who had a temple or statue near the sea-shore.

“ Magis indubitata, magisque

“ Scyros erat, placidique super Tritonia custos

“ Littoris.”

STAT. Achill. ii.

The present inhabitants, who are all Greeks, live in one village, called St. Georgio di Scyro, by which name indeed the whole island is set down in the charts of the seamen.

STALIMENE.

Before we had well lost sight of Scyros, we found ourselves not far distant from LEMNOS, which island, though it is called by the trading nations STALIMENE, among the Greeks and Turks retains its ancient name. It was also called Dipolis, from its two cities Hephæstia and Myrrhina. The former, which was the capital, had its denomination from Ἡφαίστος, or Vulcan; to whom peculiar honours were paid in this island, this being the place of his



his repose, when he retired from the laborious employment of his forge.

STALI-  
MENE.

“Ægeo premitur circumflua Nereo  
 “Lemnos, ubi igniferâ fessus respirat ab Ætnâ  
 “Mulciber \*.”

STAT. Theb. L. v. l. 48.

The Pelasgians, according to Herodotus, possessed themselves of Lemnos, in despite of the ancient inhabitants, after they themselves had been forced off the continent by the Athenians; who, under pretence of their having deflowered some of their children, banished them their territories of Attica, and seized upon their lands; which, though formerly barren and uncultivated, had by the industry of the Pelasgians been rendered productive of most necessities of life. These people, after their establishment in Lemnos, maintained an inveterate resentment against the Athenians, and waited nothing but a favourable opportunity of revenge; with which they were soon gratified in the following manner. They fitted out several ships, with which lurking for some time about the coast of Attica, they made their descent on a day when the people of Athens were all employed in celebrating a festival in honour of Diana; and seizing a great number of young virgins, retired with their prizes in triumph to Lemnos; where they treated them as concubines. These women, in process of time, brought forth many children, whom they bred up in the customs and language of the Athenians, not suffering them to have the least intercourse

\* “Encircled by the deep, fair Lemnos lies;

“Here weary Vulcan wastes his leisure hours,

“And recollects in sleep his scatter’d pow’rs.”

LEWIS.



STALI-  
MENE.

intercourse with the other children of the Pelasgians, against whom they imbibed from their cradles a most inveterate hatred. The Lemnians, dreading the consequences of such a division, massacred all the Athenian women, together with their children. It was not, however, long that the divine vengeance suffered such an act of barbarity to remain unpunished; their women became barren, the fruits of the earth blasted, and the whole product of the country was for several years utterly destroyed. The people, labouring under these extremities, had recourse to the oracle of Apollo at Delphi, and were informed by the Pythia, that their country would never be freed from its calamities, till they had made ample satisfaction to the Athenians for the injury done them in the rape and murder of their daughters. The Lemnians, upon this, sent dispatches to Athens, desiring the Athenians to name what satisfaction they thought adequate to their injury; but this people making demands which the others were incapable of satisfying, the ambassadors were obliged to return without success in their negotiation. The famine therefore, still continuing, swept off the greatest number of the inhabitants, the remainder of whom, some ages afterwards, were put to the sword by the Athenians, under the conduct of Miltiades, son of Cimon. Such was the end of a race known only by its vices and cruelties. But the most celebrated barbarity, committed by the people of Lemnos, was the massacre of all the male inhabitants by the enraged females, except king Thoas, who was preserved by the piety of his daughter Hypsipyle. The story is told at length by Apollonius Rhodius in his first book, and Statius in the fifth Thebaid. From these repeated instances of barbarity it became a proverbial expression among the Greeks, when they mentioned any piece of cruelty of the most shocking nature, to say, it was equal to that



that of the Lemnians. In this island Philoctetes was left by the Grecians in their expedition to Troy; where, for ten years, he languished of a wound which he received in the foot; by the accidental falling of one of Hercules's arrows, drenched in the blood of the Lernæan Hydra. STALIMENE.

“ Nec te, Pæantia Proles,

“ Expositum Lemnos nostro cum crimine haberet;

“ Qui nunc (ut memorant) sylvestribus abditus Antris

“ Saxa moves gemitu \*.”

OVID. Met. l. 13.

The island of Lemnos is reckoned above eighty miles in circumference; its soil is very unequal, being divided between mountains and vallies; the latter of which are extremely fruitful. Its chief products are wine and corn, though it wants none of the other commodities necessary towards the sustenance of its inhabitants. It is peopled chiefly by Greeks, the Mahometans being a very inconsiderable number. The principal town is called Lemnos, and stands on the sea-shore; it is thought to have been built out of the ruins of the ancient Myrrhina. The present inhabitants are obliged to send yearly to the Grand Signor a large quantity of Terra Lemnia, a sort of clay found only in this island, which is made great use of in medicine, and esteemed a most powerful antidote, being said to expel all sorts of poisons, if properly applied.

Mount

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\* “ Nor Philoctetes had been left inclos'd,

“ In a bare isle, to wants and pains expos'd;

“ Where to the rocks, with solitary groans,

“ His sufferings and our baseness he bemoans.

DRYDEN.



**MONTE SANTO.** Mount ATHOS, called at present MONTE SANTO, or the Holy Mountain, is situated opposite to the island of Lemnos, from whence Statius, Theb. 5.

“ Ingenti tellurem proximus umbrâ  
 “ Vestit Athos, nemorumque obscurat imagine pontum \*.”

It is named the Holy Mountain from a large convent of Caloyers, who, living there with great austerity, are highly revered by the members of the Greek church.

**IMBROS.** Leaving on our left hand the island of IMBROS, we came to an anchor under the first castle of the Dardanelles, in order to wait the opportunity of a fair wind for the passage of the Straights. Imbros was known by the ancients under its present denomination; it was consecrated to Mercury and the Cabirian deities, which latter were also worshipped at Samothrace, not far distant from Imbros. Hence the island was called *Ἱερὰ*, or the Divine. It was conquered by Otanes, general under Darius, but delivered afterwards from the Persian yoke by the victorious arms of the Macedonians, who were expelled, after a considerable space of time, by Attalus king of Pergamus. The face of the island is, for the most part, covered with mountains, which are diversified by many beautiful vallies, productive of all the necessaries of life. Its inhabitants are all Greeks, who live in four villages, the chief of which bears the name of Imbros.

The

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\* “ The cloud-capt Athos, from his lengthening steep,  
 “ O'erlooks our isle; his groves o'ershade the deep.”

TYTLER.



The peninsula on which stand the old and new castles of Romelia, <sup>THRACIAN</sup> and the city of Gallipolis, was anciently called the THRACIAN <sup>CHERSONESUS.</sup> It contained several cities; the most celebrated of which were Sestos and Callipolis. It was inhabited originally by Thracians; who, being continually exposed to the depredations of the Abfynthians, chose for their chief Miltiades, son of Cypselus, (an Athenian citizen, though of Æginese extraction,) following therein the advice of the oracle of Apollo. This Miltiades, when raised to the government, resolved to put the country in a state of defence, to which end he built a strong wall quite across the isthmus, which effectually prevented all incursions; but dying without issue he left his dominions to his nephew Stefagoras, who was eldest son to his brother Cimon, then living at Athens. Stefagoras soon after dying, and leaving no children to succeed to the government, the sons of Pisistratus, who were at that time tyrants at Athens, presented it to his brother Miltiades, who established himself in the Chersonesus the same year that Darius undertook the war against the Scythians, and followed that prince at the head of some forces, which he led to his assistance; but foreseeing the misfortunes Greece must inevitably suffer, if the Persians returned victorious, he proposed to the Ionians to break down the bridge, which Darius had made over the Danube, by which means the whole army being in an enemy's country would soon perish with hunger. This project, however, was prevented being put in execution by Histiaëus, governor of Miletus, who being left with the Ionians to guard the bridge, notwithstanding the solicitations of Miltiades, who represented to him the great honour, that would accrue to them both, from having procured the safety of all Greece, remained faithful to the trust reposed in him by Darius. The Persians, having been worsted by the Scythians, were obliged



THRACIAN  
CHERSONESUS.

to retreat in disorder, and being got out of the reach of their enemies, were left to raise new forces, and form new invasions at their leisure. It was, however, different in respect to their allies, whose countries lying exposed to the attacks of the Scythians were totally ruined and destroyed. It was in this light that the Scythians looked upon Miltiades, ignorant of his project of cutting down the bridge, which, had it been executed, not a Persian had escaped out of their hands. Invading therefore the Chersonesus, and having forced the fortifications, they penetrated into the country, bringing with them nothing but ruin and desolation. The wise Athenian, however, foreseeing the impending storm, thought proper to retire; to which end embarking on board his fleet, which consisted in five ships, together with his wife Egispyle, daughter of Olorus king of Thrace, who was mother to the celebrated Cimon, he sailed for Athens. After the retreat of the Scythians he was recalled by his subjects, but thinking it unadvisable to return to a country open to every incursion of an enemy, he declined the government; and establishing himself at Athens, gained a name among the most illustrious generals, by the great victory which was obtained under his conduct over the Persians in the plains of Marathon.

HELLE-  
SPONT.

At the entrance of the HELLESPONT are two castles, the one in Europe, the other on the opposite coast of Asia, distant three leagues, called by the Turks Gieni Issar, or New Castles. They are of little strength, being defended only by a common wall without any rampart, or other fortification capable of resisting any attack either by sea or land. What renders them most formidable is a tier of brass cannon of an immense size; which sweep the surface of the water, and would very much annoy a fleet, that was to pass within their reach. The length of these cannon is nothing in proportion



portion to the wideness of the bore, in which a man may feat himself without the least difficulty. They are always kept loaded with stone shot, and pointed in a proper elevation to take the ship exactly between wind and water. They would, however, be of little or no service after the first discharge; since as they have no carriages, but are fixed in the ground, they would take so much time in recharging, that the enemy would be out of their reach before they could give him a second volley.

HELLE-  
SPONT.

About ten leagues higher up the Hellespont stand, opposite to each other, two castles, called by the Turks Eschi Isa, or Old Castles, of the same structure as the former, but something more considerable in this respect, that they are distant from one another no more than a mile and half, so that it would be impossible for a fleet to pass without receiving the shot of both fortresses. The governors of the upper castles, who have the title of Dildor, keep a strict watch both by day and night, no ship being suffered to pass in their return from Constantinople, without coming to an anchor under the castle of Asia, and being searched by officers appointed for that purpose, to prevent the escape of slaves; which, till that custom was practised happened continually.

About two miles above these castles were situated the ancient cities of SESTOS and ABYDOS, as is to be judged from the account in Herodotus, who says, they were distant from each other no more than seven stadia; and as the Hellespont is in this place only of that breadth, this must undoubtedly be the situation of those cities, which were famous in antiquity for the amorous intercourse of Hero and Leander, a young man of Abydos. It had been his custom for some time to swim over the Hellespont by night, by which he carried on his intrigue with the utmost secrecy. But  
being

SESTOS and  
ABYDOS.



<sup>SESTOS and</sup>  
<sup>ABYDOS.</sup> being detained at home by continued tempests, that prevented his passage, and feeling a lover's impatience, he trusted himself to the sea before the storms were entirely abated, and was drowned. This story is very well represented upon the reverse of a medal of Nerva, in the Grand Duke's collection; where is the figure of Leander swimming, preceded by Cupid; who, with a torch in his hand, seems to direct him in his course. Before him is the tower of Sestos, on the top of which stands the enamoured priestess, impatient for the arrival of her lover. Statius also, in *Epithalamio Stellæ et Violantillæ*, introduces Cupid speaking in the following manner:

" Vidi et Abydeni juvenis certantia remis

" Brachia, laudavique manus, et sæpe natanti

" Præluxi."

Sylv. l. i.

These streights are now generally known by the name of Dardanelles. It was between Sestos and Abydos that Xerxes crossed these streights, upon a bridge of six hundred and seventy-four ships, beginning at Abydos on the coast of Asia, and ending on the European side between Sestos and Madita. Soon after it was finished, it was broken by violent storms; which so enraged the haughty Persian, that he ordered his attendants to give the sea an hundred stripes, and threw into it a pair of chains as a punishment for presuming to oppose itself to the will and pleasure of so great a monarch. He afterwards caused all those who had been employed in the building the bridge to have their heads struck off, and giving orders to have a new one instantly made, passed it at the head of his immense forces. He after had a design of cutting through the isthmus, that joins Mount Athos to the continent, and upon that occasion wrote a formal letter



letter to the mountain, giving it to understand, that if it offered any <sup>SESTOS and</sup> opposition to his design, he would order it to be hewn in pieces and <sup>ABYDOS.</sup> cast into the sea.

“ Tales fama canit tumidum super æquora Xerxem  
 “ Construxisse vias, multum cum pontibus ausus  
 “ Europamque Asiæ, Sestonque admovit Abydo,  
 “ Incessitque fretum rapidi super Hellesponti  
 “ Non eorum, zephyrumque timens, cum vela, ratesque  
 “ In medium deferret Athon\*.” Luc. Pharf. L. ii. l. 602.

About twenty miles above Sestos and Abydos (of which cities there are not the least remains) is situated the town of GALLIPOLI, which <sup>GALLIPOLI.</sup> with a small alteration preserves its antient name Callipolis, which it received from its founder Callias an Athenian. It is at present a large and flourishing city, enriched by commerce, and inhabited by fifteen thousand people, Turks, Greeks, and Jews; the former of which are in much the greater number. The city is near four miles in compass, the houses well built, and adorned with beautiful gardens. It has a spacious mole for the security of ships, commanded by a castle, which, like most of the Turkish fortifications, is

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\* “ Such was the road that haughty Xerxes made,  
 “ When o’er the Hellespont his bridge he laid.  
 “ Vast was the task, and daring the design,  
 “ Europe and Asia’s distant shores to join,  
 “ And make the world’s divided parts combine:  
 “ Proudly he pass’d the flood tumultuous o’er,  
 “ Fearless of waves that beat, and winds that roar:  
 “ Then spread his sails, and bid the coast obey,  
 “ And through mid Athos find his fleet a way.” ROWE.



GALLIPOLI is in a very ruinous condition. Near the castle are the remains of two arsenals or docks, which served for the reception of gallies in the time of the Christians. Not far from hence is the bezestein or market, a large building; the roof of which, being composed of several small cupuloes covered with lead, has a good effect at a distance. The country all round Gallipoli is a perfect garden; it is covered with many different sorts of fruit trees, watered by several small rivulets, and productive of every thing, that can conduce to the satisfaction of its inhabitants. This city is the seat of a Greek bishopric, which preferment is in the disposal of the archbishop of Heraclea.

After having been detained by contrary winds under the new castle of Romelia for the space of four days, during which time our chief diversion was shooting, which afforded us a great deal of amusement, as the Cherfonesus abounds in all sorts of game, with the first favourable breeze we passed the Hellespont in two days, coming to an anchor the first night under the old European castle. As our passage was but slow, we had the better opportunity of admiring the agreeable prospects, that presented themselves to us on every part, and fixing the situations of those cities, which are now to be found only in the works of ancient authors. Beyond Gallipoli the streights begin to widen by degrees, till you enter the MAR DI MARMORA. MAR DI MARMORA, or the PROPONTIS, as it is anciently called, from being the sea before the Pontus Euxinus, which is divided from it by the Thracian Bosphorus; at the entrance of which stands the capital of the Turkish empire. In two days more, by the help of a light southerly wind, we reached Constantinople, which is distant by sea from Gallipoli thirty-five leagues. The coast of Europe bordering upon the Propontis affords the most agreeable prospect



prospect imaginable; the whole country is divided into towns, vil-  
 lages, gardens, corn-fields, with now and then a small rivulet gliding MAR DI  
MARMORA.  
 through a shady valley, seeming as if it were placed there on pur-  
 pose to diversify the objects. The chief towns in this earthly  
 paradise are, RHODOSTO, HERACLEA, and SELIMBRIA, with several  
 others of less note. RHODOSTO is a city of near the same extent as RHODOSTO.  
 Gallipoli, built on the side of a hill at the bottom of a small gulph,  
 that bears its name. The houses are well built, and the Christians,  
 who are very numerous, live here in great liberty; having many  
 churches, which are under the dependance of the archbishop of  
 Heraclea, who makes his residence in this city. There are fif-  
 teen mosques for the Mahometans, and several baths of indifferent  
 good structure, which conduce very much to the ornament of  
 the city.

HERACLEA is situated upon the sea-shore, at about seven miles dis- HERACLEA.  
 tance from Rhodosto. It was called by the Romans Perinthus, and  
 resumed its ancient name Heraclea, under the Grecian emperors.  
 It was once a very flourishing and powerful city, and was presented  
 with the sovereignty of Byzantium by Septimius Severus; who  
 punished that city for having adhered to the party of Pescennius  
 Niger. It has a large and spacious port, though at present very  
 little commerce with foreign nations. In the walls of the houses  
 are inserted several fragments of ancient buildings, such as capitals  
 of pillars, broken bas-relievos, inscriptions on marble, which suf-  
 ficiently shew its former grandeur. It is now equally inhabited  
 by Greeks and Turks, with some few families of Jews, who live  
 unmolested by the Mahometans, who in the neighbourhood of  
 Constantinople are more affable than in the remoter parts of the  
 empire.



**SELIMBRIA.**

**CONSTANTINOPLE.**

SELIMBRIA is an ancient city, a day's journey distant from the metropolis, inhabited mostly by Turks. The other towns upon the coast are Zoreu, Buiuc Zefmè, and Cuzuc Zefmè, which with several other villages are full of inhabitants invited thither by the beauty of the country and the wholesomeness of the climate. Being satisfied with admiring the agreeable situations of these places, we began to perceive the innumerable spires of the distant city of CONSTANTINOPLE, raising themselves by degrees from out of the water. I shall not pretend to give an exact description of this great city, more especially as it has already employed many authors of superior talents, among whom Petrus Gillius has the character of having written with the most veracity. Without, therefore, enlarging upon the advantage of its situation, and many other numberless beauties, I shall content myself with saying, that it far surpasses all ideas one may form to one's self of its grandeur and magnificence. From every part one meets with new objects of admiration. The diversity of colours that adorn the houses, the verdure of lofty cypresses, the towering height of the minarets, which at a distance resemble so many obelisks, and the splendid domes of the royal mosques, built on the summits of the seven hills, which this vast city contains in its circuit, form a prospect which, for beauty and variety, far exceeds the most sanguine expectation. If the outward view excites the admiration of strangers, the convenience of its situation is as well worthy their attention. Built upon a neck of land between two seas, it seems to have been formed for the seat of empire, while its secure and spacious harbour invites the most remote nations to resort to it, profiting by the advantages of a flourishing trade. This noble situation was first pointed out to the Greeks by the oracle of Apollo, ordering them to build their city opposite to that of the blind men. This injunction

at



at first gave them a good deal of trouble, till Pausanias king of Sparta, and director of the colony, cleared up the difficulty, affirming that the Chalcedonians very well deserved to be called blind for having built a city on the coast of Asia in a disadvantageous situation, opposite to the finest in the world. The Grecians well satisfied with this interpretation, employed themselves immediately in erecting their city directly over against Chalcedon, giving it the name of Byzantium, from Byzas, admiral of the Megarean fleet. In after-ages, Constantine the Great, that he might more conveniently defend his dominions from the continual incursions of the Parthians, transferred thither the seat of the Roman empire, and changed its name to *Νέα Ρώμη*, or New Rome; but his subjects, in complaisance to the emperor, called it Constantinople, which name it has preserved to this day. Constantine being every day more and more charmed with the beauty of the situation, spared no cost or pains to improve it, ransacking all the cities of the empire, and even Rome itself for materials to embellish his favourite metropolis. By this means it soon increased in magnificence, and became the theme of most authors who wrote in those times; many of whom have described it as an habitation more proper for gods than men; but of all these sumptuous work the present remains are but very mean and inconsiderable.

Being arrived in the harbour, we immediately waited upon the English ambassador; who lodged us in his palace during the whole time of our residence at Constantinople. After having taken three days of repose, being just come off so long and fatiguing a voyage, we crossed over from Galata to Stamboul, in order to take a thorough view of the city, in favour of which we were very much prejudiced; notwithstanding we were informed that the inside was by no means answerable to the outward magnificence. The walls

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of



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of the city, which were built by Constantine, and strengthened by several square turrets at proper distances, are still remaining, as are many inscriptions mentioning the succeeding emperors that repaired them, inserted in those parts that were restored by each different benefaction. They were, however, not long ago reduced to a very ruinous condition, from the usual negligence of the Turks, who suffer all their public buildings to remain in the same state, till they were restored by the great Ibrahim Pacha, last Grand Visier to Sultan Achmet the Third, a man of a public spirit more worthy an ancient Roman than a Mahometan. This great man enjoyed his preferment for the space of twelve years, all which time he employed in repairing the public buildings, which had been ruined by the negligence of his predecessors; and adorning the city with many sumptuous edifices, that remain as monuments of the generosity of their founder. He in the end lost his life (regretted by all such as can admire a great man, though of a different country and religion) in an insurrection of an unexampled nature, the account of which I shall reserve till another opportunity. But to return to my subject: Near the mosque of Sultan Achmet, which is one of the finest buildings in Constantinople, is the Hippodrome, called by the Turks the Etmeidan, which is no other than a translation of the ancient name, it being made use of at present for exercising their cavalry. It is a space of ground five hundred and fifty-four yards in length, and one hundred and twenty-two in breadth; at one end of it are two obelisks, the one of granite fifty-eight feet high, on which are inscribed many Egyptian hieroglyphics. The pedestal is adorned with bas-relievos of but ordinary sculpture, representing different actions of the emperor Theodosius in relation to the races, that were performed in the Hippodrome. In one place particularly he is to be seen crowning a figure,



a figure, who is supposed to be the person that had carried off the prize. On the two opposite faces of the pedestal are to be read the two following inscriptions. The Greek one informs us that the obelisk was raised from the ground by the care of the emperor Theodosius. The Latin is imperfect, there being two or three verses wanting, which are buried in the ground: CONSTANTINOPLE.

KIONA TETRAΠΛΕΥΡΟΝ ΑΕΙ ΧΘΟΝΙ ΚΕΙΜΕΝΟΝ ΑΧΘΟΣ  
ΜΟΥΝΟΣ ΑΝΑΣΤΗΣΑΣ ΘΕΥΔΟΣΙΟΣ ΒΑΣΙΛΕΥΣ  
ΤΟΛΜΗΣΑΣ ΠΡΟΚΛΟΣ ΕΠΕΚΕΚΛΕΤΟ ΚΑΙ ΤΟΣΟΣ ΕΣΤΗ  
ΚΙΩΝ ΗΕΛΙΟΙΣ ΕΝ ΤΡΙΑΚΟΝΤΑ ΔΥΩ.

DIFFICILIS QVONDAM DOMINIS PARERE SERENIS  
IVSSVS ET EXTINGTIS PALMAM PORTARE TYRANNIS  
OMNIA THEVDOSIO CEDVNT SOBOLIQUE PERENNI

The other obelisk is composed of several pieces of stone, and seems, by many cavities between the stones, to have been covered with brass plates; which, together with its height, must have rendered it superior to the former in magnificence. Between the two obelisks is a brazen pillar twelve feet high, formed by three serpents twisted round one another; the heads of which being placed in a triangular position, composed a sort of capital. It is imagined that the Golden Tripod, offered as a present in the temple of Apollo at Delphi, by the united body of Greeks, after the battle at Plataea, was supported by this serpentine pillar; though I cannot meet with any sufficient grounds to give credit to such a tradition. Sultan Amurat,



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Amurat, one day passing this way, to make an experiment of the strength of his arm, beat off the head of one of the serpents with his topouz (an instrument which the Turks make use of when on horseback, wearing it on the right side of their saddle, opposite to the fabre); after which his followers, in imitation of their sovereign, destroyed the remaining two, from which accident the pillar still remains destitute of its capital. At the extremity of the Hippodrome, a little beyond the obelisk, composed of different pieces of stone, is a single column of the Doric order, without any capital or inscription, unless it be on the pedestal, which is hidden by several Turkish houses. It seems, as well as I could judge with my eye, to be about sixty feet in height. On the side of the Hippodrome, opposite to the mosque of Sultan Achmet, are the remains of a very large palace; which, notwithstanding it has been partly rebuilt by the Turks, according to their own taste of architecture, gives sufficient proof of its antiquity by part of the walls, and the strong foundations, which are still extant. It is inhabited by the Zadir Meçteri, who are employed to guard the tents and pavilions of the Grand Signor and his court, and are under the inspection of the Zadir Meçterbashi. The mosque on the other side, which was erected by Sultan Achmet the First, might justly be esteemed a most magnificent edifice; if it were built more according to the rules of architecture; of which the Turks have not the least knowledge. The figure of this mosque is a square, the roof of it composed of one large flat dome, and four of a less size; the large one is supported on the inside by four marble columns of an immense thickness, being more in circumference than height; which, though fluted, cannot be reckoned an imitation of any of the orders of architecture. This building, however, does not want its beauties, being situated in the middle of a spacious colonnade,



colonnade, forming a large square; the pillars of which are of a tolerable proportion, being of different sorts of precious marbles, and most of them taken from some ancient building. Before the door of the mosque is a beautiful fountain, adorned with iron rails very handsomely gilt. Except the Santa Sophia, all the royal mosques which, as I have already said, stand upon the tops of seven hills, are of much the same model, differing only in extent and magnificence. The names of them are, the mosque of Sultan Achmet, that of Validè Sultan, of Sultan Solymán, of Sultan Mehemet, of Sultan Bajazet, of Sultan Selim, and of Santa Sophia, which last is the Metropolitan, and held in the most veneration by the Mahometans, it not being permitted Christians to enter it under any pretence whatsoever, unless by a particular licence from the hand of the Grand Signor; whereas the admittance into the others is not attended with the least difficulty. This great building (which was formerly of a much larger extent, till the Turks destroyed great part of it, preserving for their own use only the body of the church) owed its foundation to the emperor Justinian, who lived also to see it finished in the year of Christ five hundred and fifty-seven. It was by him dedicated to the Holy Wisdom of God; whence it took its name of Santa Sophia, which it has preserved without the least alteration to this day. The fabric is entirely Gothic, yet in that stile of building may be esteemed a master-piece of architecture. The figure of this edifice is a sort of hexagon, having six fronts and as many doors, two of which at present are walled up. It is adorned both on the out and inside with the most precious marbles, its founder having spared neither pains nor cost to render it a building of as much grandeur as the age he lived in would admit of. The chief entrance is formed in the manner of a portico, though but ill-designed, adding

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little

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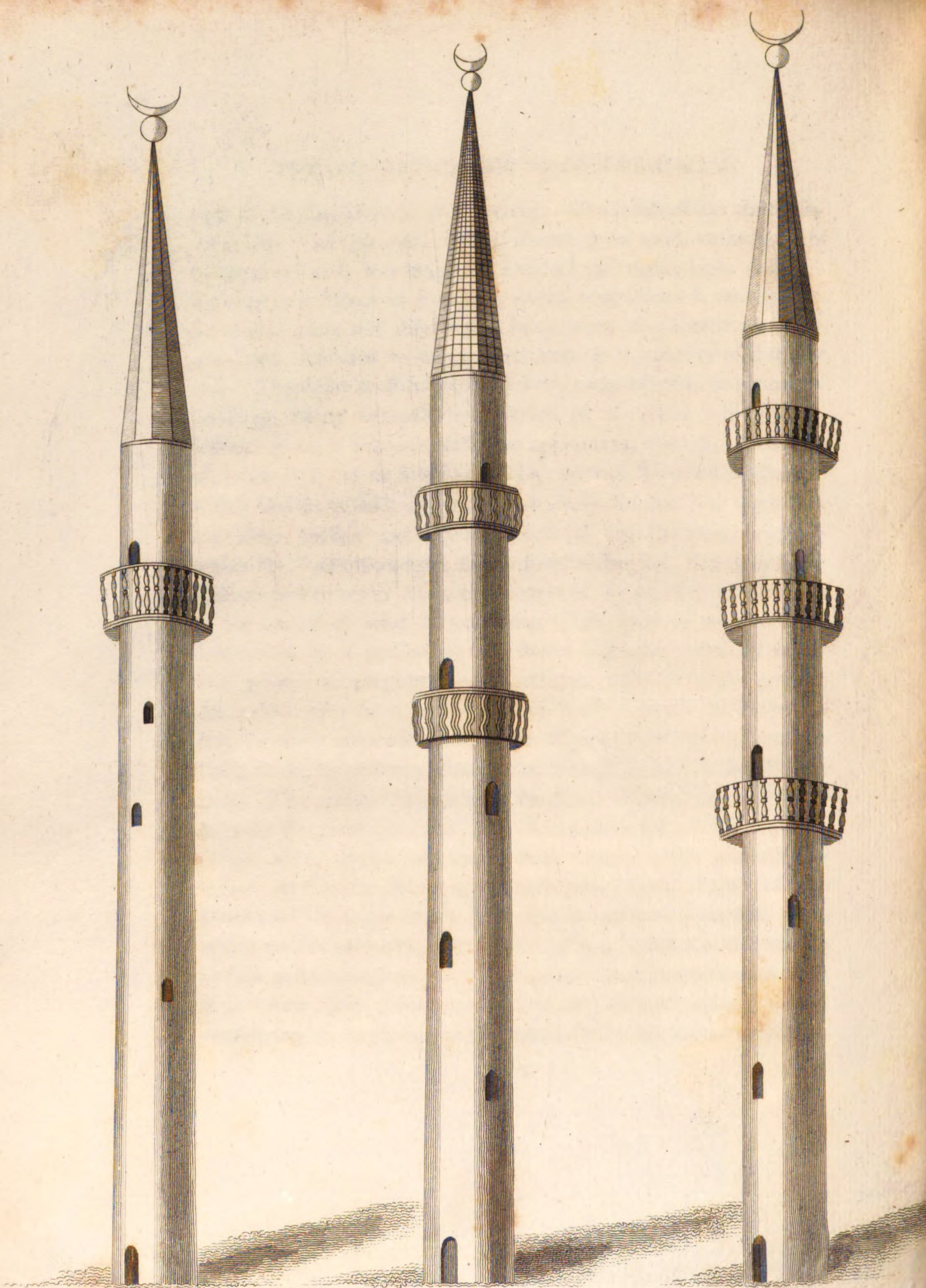
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little to the magnificence of the whole. The inside of the church is very large and spacious, being, according to most authors, two hundred and sixty feet long, one hundred and eighty high, and one hundred and fifteen in breadth: which proportions I can neither pretend to assure nor disprove, it being upon no account whatever permitted Christians to satisfy themselves in a curiosity of that nature. The dome is different from those made use of in our modern buildings, being a much less portion of a circle; which from without gives it but an indifferent appearance, though, when you are under it, it has no ill-effect. The cavity of the dome is adorned with a Gothic mosaic, as are all the walls of the mosque, representing faints, crosses, and other symbols of the Christian religion; which the Turks have been so far from destroying, that they have endeavoured to repair the ruined parts of it, by painting it according to the model of what is remaining. The body of the church is surrounded by a portico of two stories high, supported by many fine pillars of porphyry, verd antique, giallo antique, granite, &c. which have been collected from many different buildings; as may be easily concluded from their disproportion one to another, being of many different dimensions, though placed all in the same rank. The arches supported by the lower columns are said to be sixty-six feet in height, and those above about forty. On the sides of the lower portico are several small rooms, which undoubtedly served as chapels, when the church was in the hands of the Christians. The pavement is at present covered with fine mats, which are the only ornament of the mosque; unless one may reckon as such an innumerable quantity of lamps of very ordinary workmanship. At a small distance from Santa Sophia is a building, which, considering the architecture is Turkish, is by no means contemptible.











ible. It is open on all sides, and the roof of it, which is composed of several small domes, is supported by marble pillars. Here several princes of the blood have been buried, whose successors have erected this building in memory of their untimely deaths, many of them having finished their days by the hand of the executioner. The number of mosques, besides the royal ones, in this vast and populous city, exceeds two hundred, being all of them built of stone, and adorned with lofty minarets, which is a sort of steeple in the form of a column, ending towards the top in a cone. A little before it begins to take its conic figure, it is surrounded by a gallery, from which an ecclesiastical officer, called Mefin, summons the Mahometans five times in the twenty-four hours to come and pay their devotions to God and their prophet Mahomet. The other public ornamental buildings are the ghans, the bagnios, and the bezestein. The ghans are large fabrics of stone built for the reception of travellers, and are reckoned to the number of three hundred; there being beside the public ones several ghans belonging to private persons, who gain a pretty considerable revenue by the contributions of the lodgers. The bagnios are on the same footing as the ghans, and pretty near the same number; these serve the Turks to cleanse themselves in after any pollution, and very frequently are made use of only for their pleasure, bathing being very much in vogue in all these countries. The bezestein is a large building, composed of a spacious dome supported by eight pilasters, which form the center of four galleries, making altogether the exact figure of a Greek cross. These galleries are filled with shopkeepers, who have their shops on each side, a space of ground of about three feet being left as a passage between them. In the shops are exposed all sorts of merchandize, and behind them are warehouses, in which are laid up

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the most valuable effects of the greatest part of the inhabitants of Constantinople, to preserve them from the rage of the flames; which frequently commit terrible ravages in the other parts of the city, but could never conquer the thick stone walls of this building; which is vaulted purposely to secure it from fire. This place is under the inspection of an officer, called Bezeftin Chiagifi; upon whom depend all the tradesmen here established. There are besides many other buildings distinguished by the names of zarsì or markets; in which are shops of all kinds, particularly chirurgeons, apothecaries, and druggists. In the square Aurèt Pafan is an antique column one hundred and forty-seven feet high, erected in honour of the emperors Arcadius and Honorius, and adorned on the outside with bas-relievos, according to the stile of the age, in which they were wrought. They have suffered very much by the frequent fires, that happen in a city built almost entirely of wood. In the center of the column is a staircase, by which it is now impossible to ascend to the top, many of the steps being wanting; and indeed the whole pillar is but in a ruinous condition, being bound round with several iron hoops by the Turks to prevent its falling, and involving in its ruin all the adjacent buildings. Near the magnificent bagnio of the Validè, (or mother of the reigning Sultan,) called by the Turks Validè Ghamamì, is a column of porphyry, supposed heretofore to have supported the statue of the emperor Constantine. It is composed of eight pieces, surrounded by as many wreaths or garlands of the same marble. Not long since it gained the name of Colonna Brugiata, or burnt pillar, having been very much defaced by the many conflagrations to which this vast city has the misfortune to be too subject. The seraglios or palaces in this metropolis are two, the new and old: the former with its gardens and offices is



built in the exact circuit of the old Byzantium, its walls containing above four miles in circumference. The other is situated on the top of a hill, near the mosque Solimanià. The new seraglio is the place of residence of the Grand Signor and all his court; it is composed of many different buildings, erected at different times, and by different Sultans. Its groves, gardens, lawns, and fountains, conduce to the rendering it a most pleasing habitation; and, together with its running streams and magnificent chiosks or summer houses, form a terrestrial paradise. The old seraglio, which is nothing to compare to the other as to extent or beauty, is destined as an habitation for the widowed Sultaneſſes, who are guarded by a numerous body of black eunuchs and baltagis. At the extremity of the city, above nine miles from the new seraglio, are the seven towers, which are a prison for persons of distinction, and particularly foreigners. They are inclosed in a sort of fortification, defended to the sea-ward by a single wall, and towards the land by three, one within the other. The actual circumference of the walls of Constantinople is exactly sixteen miles, not comprehending the suburbs, which if admitted as part of the city, it will be out of all doubt the largest in the world. As to its fortifications they require very little description, consisting in nothing but the courage of its inhabitants, whose number it would be impossible exactly to calculate, by reason of the many different religions, few of which keep regularity in their public registers. The suburbs, the chief of which are GALATA and PERA, for their extent and number of inhabitants deserve the name of so many cities. Scutari alone, which is on the Asiatic coast, opposite to the Seraglio Point, is reckoned to contain, at a moderate computation, one hundred thousand inhabitants. The Propontis, which is bounded in this part by the Seraglio Point on one side, and the town

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TINOPLE.

GALATA.  
PERA.



GALATA.  
PERA.

town of Scutari on the other, insinuating itself into the middle of the city, forms an harbour of a great length, though at the beginning not above a mile broad, which divides Galata from Stamboul, the name the Turks give to Constantinople. Galata is surrounded by walls built by the Genoese, who were a long time masters of it; after that the rest of the city was under the dominion of the Turks. Here the Franks (under which denomination are comprehended the English, French, Dutch, and Venetians, who are invited to these parts by the advantages of a flourishing commerce) have fixed their habitation. It is bounded on one side by Topantia, on another by Cassum Pacha, and overlooked from above by Pera, the place of residence for all foreign ministers.

Having satisfied our curiosity with every thing, that was to be seen within the walls of Constantinople, we determined to make an excursion to the mouth of the Black Sea, in order to take a view of a column situated upon a rock at the entrance of it; which is commonly called Pompey's pillar. We, to this end, went on horseback as far as Chiatghanè, a country house of the deposed Sultan Achmet, standing upon the banks of a small river, which discharges itself into the harbour dividing Galata from Stamboul. Here we embarked in a caique of fourteen oars, with intention to perform our voyage by water. At a small distance from Chiatghanè we left three beautiful seraglios, built upon the brink of the harbour by the famous Grand Visier Ibrahim Pacha, as a place of retirement for the princesses his master's daughters. Contiguous to them is the large suburb of Eiup, in which is the mosque, where every Grand Signor is consecrated upon his coming to the throne. On the left hand, a little below Eiup, are two other seraglios, one of which was built by the abovementioned Visier, and after them is  
a con-



a continual series of towns and villages, which reaches uninterrupted as far as the mouth of the Black Sea. The names and order of these places are as follows: Sutlizè, Ghàs Chioi, a seraglio named Ainali Cavac, the Arsenal and Dock, where the ships of war are built, and all sort of naval stores repositèd; Cassum Pacha, Galata, Topghane, Finducli, where is a very fine seraglio built by Ibrahim Pacha, Besictasi, where is an ancient seraglio belonging to the Grand Signor, Orta Chioi, Pacha Maalesi, in which are three magnificent seraglios, erected all by Ibrahim Pacha, Curuzesmè, Arnaut Chioi, Bebec Baczefi, Issar, which comprehends the castle of Romelia, Balta Liman, Stegna, Geni Chioi, Terapia, Bunic Derè, and Sari-gier. On the coast of Asia are, Scutari, Cuzcunzugh, Stauros, Zenghiel Chioi, Culè Baczefi, Eschi Issar, which is the castle of Natolia, Gioc Suiu, Chibucli, Inzirli Chioi, Unchiar Schelesi, Beicos, Saliburun, and Ghioro. All these villages are situated upon the shores of the Bosphorus, and form the most agreeable prospect in the world.

GALATA.  
PERA.

This Canal, which leads into the Black Sea, called by the ancients PONTUS EUXINUS, was named Bosphorus from the Greek words, *βος* and *πορος*, it being reported that when Io was transformed into a cow she swam across this passage.

CANAL OF  
THE BLACK  
SEA.

“ Jamque dies, auræque vocant, rursusque capeffunt

“ Æquora, qua rigidos eructat Bosphorus amnes;

“ Illos, Nile, tuis nondum Dea gentibus Io

“ Transierat fluctus, unde hæc data nomina Ponto.”

VAL. FLACC. Arg. 4.

Over this channel Darius, king of Persia, in his Scythian expedition, passed upon a bridge of boats, and in memory thereof erected two columns,



CANAL OF  
THE BLACK  
SEA.

CYANEAN  
ROCKS.

columns, the one in Europe, and the other in Asia; upon both of which were inscribed in Greek and Phœnician characters the names of the different nations, that composed his army. At the mouth of the Pontus Euxinus are several little islands, called by the ancients the CYANEAN ROCKS, and by the poets, from a notion of their joining together, the Symplegades.

“ Ut Pagasæa ratis peteret cum Phasidos undas,

“ Cyaneas tellus emisit in æquora cautes:

“ Raptâ puppe minor subducta est montibus Argo,

“ Vanaque percussit Pontum Symplegas inanem,

“ Et statura redit \*.”

LUCAN. L. ii. 715.

Upon one of these rocks is situated Pompey's pillar, falsely imagined to have been erected by that general after his expedition against Mithridates; since the inscription upon the pedestal takes no notice of him, mentioning only the name of Augustus Cæsar, and one Annidius, who probably erected it in honour of that prince. The column itself is nothing very remarkable, the architecture being none of the best, nor the dimensions of any extraordinary size. It is of the Corinthian order, but the capital is badly executed, and the whole not above twenty feet in height. The pedestal

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\* “ So when the Pagasæan Argo bore

“ The Grecian heroes to the Colchian shore;

“ Earth her Cyanean islands floating sent

“ The bold adventurer's passage to prevent;

“ But the fam'd bark a fragment only lost,

“ While swiftly o'er the dangerous gulf she coast:

“ Thundering the mountains met and shook the main,

“ But move no more, since that attempt was vain.”

ROWE.



pedestal is round in the form of an altar, adorned with sheep's heads and festoons of flowers; on one side of which is the following imperfect inscription: CYANEAN  
ROCKS.

CAESARI AVGVSTO

CLANNIDIVS LF

CL FROTO - - - - -

- - - - - CVR - - - - -

From hence we returned to our usual residence at Constantinople, well satisfied with our voyage, which had proved one of the most agreeable expeditions, that I ever was engaged in.

During our stay in this vast metropolis I applied my whole thoughts towards informing myself of the maxims and customs of a people so different from those, which I had till then been conversant with; in which inquiries I had very good success. I am not ignorant that there have been many authors, who have taken upon them to inform the public of every particular relating to the government, religion, and manners of this nation; but as the greatest part of these writers have been unskilled in the Turkish language, they were obliged to content themselves with a superficial knowledge of these matters, which was to be collected from the lame accounts of the interpreters, to whom they were obliged to apply for want of better information. These disadvantages I had the good fortune to get over by an acquaintance with a person, who, together with a thorough knowledge of the Oriental tongues, had been for the greatest part of his life conversant in the most eminent Turkish families, and been himself employed in many very important state transactions: till upon the change of the ministry (which too often, in these countries,

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proves fatal to all such as were engaged in the late administration) he was obliged to save his life by flying for refuge to the English ambassador; who made use of the opportunity of our departure from Constantinople to send him with us to Christendom, far out of the reach of his enemies persecutions. It was during the course of this voyage that he communicated to me the following accounts, which I believe, upon examination, will be found to be according to the exactest rules of veracity.

It is well known that this vast metropolis was taken from the Christians by Mahomet the Second in the year of our Lord one thousand four hundred and fifty-three, ever since which it has remained undisputed in the hands of the Ottomans. The weakness of their adversaries, the surprising rapidity of their conquests, and the vast extent of their empire, have raised this people to so great a pitch of pride and arrogance, that, holding all religions and governments, except their own, in the utmost contempt, they are hurried on by the opinion of the whole world's being created purposely to be one day or other subjected to their dominion. This opinion, however erroneous, is favoured in some measure by the conduct of many Europeans; who, drawn thither by the advantages arising from a profitable commerce, abandon their native countries; and, forgetting their original customs and maxims, are glad to conform to those in practice among the people, with whom they are conversant. Hence the Turks imagine that the happiness of all other nations is solely dependent upon their generosity; concluding that none of them would be able to subsist, were they denied the benefits that accrue to them from the traffic, which they suffer them to carry on in all parts of their dominions. This presumption is farther augmented by the ordinances of their religion, which enjoins them











them to render tributary, or utterly to abolish all other sects. This command increases their ambition to so great a degree, that they wait for nothing but an opportunity to work the entire destruction of all the rest of the universe. It is owing to these maxims that their hatred against Christians, and all those of different religions, is carried to such an height, that they choose rather to remain in their primitive ignorance, than to profit by any of the new inventions and improvements in the arts and sciences; thinking it beneath them to be beholden, even in things that would turn to the increase of their grandeur, to a race of infidels, who have been accursed, and held in utter detestation by their prophet and lawgiver. This people, however, who in regard to the more enlightened nations usually appear under the character of barbarians, are endowed with many shining qualities, which must necessarily turn to the shame and dishonour of those, who have the good fortune to enjoy many considerable advantages, which they are wholly strangers to. Their piety towards their Creator, the exact observance of the laws of their religion, the obedience to the commands of their sovereign, the respect to their superiors, their charity towards all distressed persons, their sobriety, their moderation, their unexampled integrity in trade, and the gravity and solidity, which they express in all their actions, are virtues which are seldom wanting even to those of the meanest rank. In their conversation they always behave with such affability and modesty, that an improper gesture, an indecent expression, or an ill-timed demonstration of mirth, would be sufficient to cast a blemish upon any person's reputation. When a Turk addresses his equal, he gives him the title of brother; if it be one older than himself, he calls him master; if one of fewer years, he speaks to him by the name of son. Their union among one another is unexampled. Every muselman,

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musulman, or true believer, thinks himself obliged to exert his utmost strength in the defence of any of his brethren; and in the common cause no danger is great enough to deter them from prosecuting their purpose. They are, notwithstanding, haughty and arrogant in their prosperity; and, on the contrary, mean and abject under the frowns of fortune. The customs of this people, of whom I have given this short character, depending entirely upon the dictates of their religion, it would be absolutely impossible to give any account of them without first mentioning the principal articles of their belief, the fountain, whence arises that strict and inseparable union, which commands them to acknowledge all musulmen for their brethren, and prove themselves firm adherents to their prophet, upon which character they value themselves greatly, complimenting one another by the title of Umèt Mahomèt, or faithful followers of Mahomet. This religion acknowledges no other foundation than passive obedience and the sword; and bears so strong a connection with the government, that one could not subsist without the assistance of the other. No Mahometan, upon any pretence whatever, dare utter the least equivocal expression, or offer to put a double interpretation upon any text of the alcoran; since such a crime would inevitably be punished with immediate death; they being enjoined to believe it an infallible register of divine precepts, delivered from time to time to Mahomet by the angel Gabriel, who had a divine commission. They are taught that at the time of the creation it was extracted from the great book of sacred ordinances, and deposited in one of the seven Heavens, whence, by the command of God, every particular article was delivered to Mahomet by the angel Gabriel, verse by verse, with an explanation of each text. To strengthen this legend, they are farther assured



that the first thing, that God created, was light; from which was first extracted the soul of Mahomet, and afterwards those of the other prophets: that the world was made for him alone, and that he was formed to be the sole mediator between God and man. The Creator besides promises that he will be merciful to such as live according to the laws of the alcoran, and who follow the example of his envoy, a plain and honest man, whose name they would find registered in the old and new testaments; which passage the Turks pretend has been erased by the malice and impiety of the Christians. This, says God, is the strait path, follow it and seek no other; for if you do, you will be led out of your way. The fundamental rule then of Mahometism consists in acknowledging one all-powerful divinity, and Mahomet his apostle, the last of all the prophets, who have been sent over the earth, predestined from all eternity to free mankind from damnation, by publishing to them the sacred dictates of religion contained in the alcoran, the only sure guide to salvation. This is the sole basis of the Mahometan faith. With the confession of these articles only any infidel may introduce himself into the congregation of the faithful, and with the same upon his death-bed any sinner may absolve himself from all his crimes. But, besides these principal rules, there are many private ceremonies and maxims, which are necessary to be observed towards the forming a true musulman. The chief of these is to entertain the notion of predestination, believing that all human affairs are regulated from the beginning by the divine ordinance; that whosoever is ordained originally to live, may remain secure from all sorts of accidents, nothing being able to overpower the determination of God; and that he, who is to come to an untimely end, can by no means avert his destiny. This opinion is carried still to a greater length, since they

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ANFAL.CAP.  
AARAF.



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they are taught to believe, that the affair of their salvation is fixed before their birth; and that a man whose damnation is ordained can by no act of piety alter that determination. They believe, however, that it is impossible for a person to die, till he is arrived at the fatal point of his life, called ezel; and although they have an ancient tradition, that a man may prolong his days by honouring his parents, by assisting the distressed, by living in peace with mankind, by fighting against the infidels, and by observing regularly the ablutions commanded by law; yet they nevertheless affirm the predestined point to be inevitable: but at the same time believe, that there is a second point named ezeli casa, or the accidental one, from which a person may preserve himself by the performance of the above-mentioned commendable actions.

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AMRAN.

Another article of their belief is, that there is a paradise for the faithful, and a hell for the infidels; but the sins of the musulmen are not to remain unpunished, since the offenders are to be condemned to suffer the torments of death, purgatory, and hell, where they are to purge off their crimes till the day of judgment; at which time, by the intercession of their prophet, they are all to be admitted to the joys of paradise. They are instructed also that God created eight paradises and seven hells, or eight degrees of happiness and seven of misery, thereby intimating that the mercy of God surpasses his indignation; though they imagine that these paradises were made solely for the reception of the true believers, while the infidels are to suffer eternal punishment in the infernal regions. In the most delightful of these seven paradises they are to enjoy the most beautiful women of an unsuspected chastity, amidst the agreeable murmurs of rivulets and flowery meadows, which are to be blessed with an everlasting spring. They are farther to have the satisfaction of being



being eye-witnesses of the glory of God, which is to fill them with inexpressible pleasure. To arrive to this state of happiness they are required to suffer mortifications in this world, to persevere in their belief, to be constant in offering up their prayers to God, and to have the fear of him continually before their eyes; but if it happens to be any one's good fortune to die fighting for the glory of their prophet and the honour of his cause, he will, in the world to come, meet with his undoubted reward, and be ever commemorated by his brethren under the name of *Sehir*, or martyr, which is among them, as it is with us, a title of the utmost sanctity. They are besides assured that there is a high wall, or separation, between the blessed and the damned; and that on the top of the wall are placed men, or angels in the shape of men, who know every particular sufferer in this purgatory by their marks, and maintain a register of the different crimes, for which they were committed. These angels upon the day of judgment are to make their report of the criminals committed to their charge, who prostrating themselves before the Almighty's throne, and expressing a sincere repentance for their past offences, are immediately to be admitted to the joys of the blessed.

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SURAT.  
AL ARAF.

Another article conducive to the lengthening of their days is to believe that all the prophets, predecessors of Mahomet, were musulmen, and consequently holy personages; particularly Moses and Jesus Christ, the former for having had the honour of a verbal conference with God, and for having been the person pitched upon for the publication of his commands; and the latter as the true Messiah, the messenger of God, his voice, his word, and his spirit, born of a virgin, impregnated by the supreme Creator through a breath of the angel Gabriel, and for having had the gift of working miracles. They believe also, that near the end of the world he is to descend from the fourth

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fourth Heaven, which is his present place of residence, in order to subdue the Antichrist, and to confirm the infallibility of the Mahometan faith, by punishing with eternal damnation those, who, pretending to be his followers, disgraced him by affirming that he was brought to a shameful death; since it was impossible that God could ever suffer so vile a race as the Jews to have any power over his prophet; whereas that people, blinded by his divine providence, crucified a malefactor in his stead, imagining that they had executed Jesus the son of Mary. Under this character our Saviour is held in great veneration by the Mahometans, who give him the title of Rugh Ullà, or Spirit of God, acknowledging him for a great prophet, and a Being chosen by God as a forerunner, to publish to mankind the coming of Mahomet, and to prepare them by the doctrine of the gospel for the paths of salvation. They are farther ordered to ask continual forgiveness of God for their sins, to be constant in their oraisons, to give charity to the poor both in public and private, to return good for evil, to take notice of every person's good qualities without inquiring into their failings, to pardon their enemies, to do good to all men, and to avoid the company of those who are ignorant and obstinate in their errors. Such as follow these rules are promised an immediate salvation; whereas those who prefer temporal blessings, such as their riches, parents, wives, and children, before the love of God and his prophet, or before fighting against the infidels, will draw upon them the indignation of the Deity, who will deliver them over to the torments of hell, to which there are seven gates with seven different stations or degrees of punishment and misery. The last injunction necessary to their salvation is, to believe firmly that any person of whatsoever religion, notwithstanding he has led his life in all the prejudices of his sect, and committed the most enormous



mous crimes, as soon as ever he utters the confession, termed by them, RELIGION  
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TURKS. Salavat Serif, even though it should happen at the point of death, is to be numbered among the faithful, and to be admitted as a true brother of the congregation of musulmen, without the least distinction on account of his former life. The duties, that are enjoined all true followers of Mahomet, may be divided into the general and private; both which are equally indispensable. Among the general duties the following are to be observed: not to offer up their oraisons unless preceded by the ablution called abdest, which is to be performed according to the formalities prescribed by the law; as also upon no account whatever to neglect the ablution ghushul, which is the cleansing their whole body with water after the natural intercourse between the sexes; to admit of no images representing living creatures; to drink no wine; one drop of which accidentally falling upon their garment renders them incapable of saying their prayers any more in that dress; to play at no games of chance; to eat no swine's flesh or blood; as also to abhor many other animals, which are declared impure, and prohibited to be fed upon by the law of Mahomet. Of the private duties, called sart, there are five; funnet, namas, oruz, ghuzaz, and zechiat; which if any person can be proved to have neglected, he is thereby incapacitated from appearing as a witness in any trial, or from holding any public employment. The funnet, or circumcision, is performed usually upon a youth between the years of seven and twelve. Among the rich, feasting and rejoicing constantly precede this ceremony; which, after having lasted for eight days, are ended with a solemn cavalcade, when the youth, accompanied by all his relations and the acquaintance of his family, attended by a band of musicians, rides in procession through the principal streets of the city; after which he is conducted to the  
mosque,



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mosque, where the operation is performed amidst the acclamations of a numerous populace. But to render this act the more agreeable in the eyes of God, the parents of the youth commonly pitch upon several children of their poor neighbours, who still remain uncircumcised, and having caused them to undergo the same operation, not only retain them in their house till a perfect recovery, but besides present them with a new suit of clothes, and a certain sum of money; after which they again restore them to their parents. The nammas, or oraison, is to be practised five times a day; that, which is performed in the morning before sunrise, is called sabà namasi; that at midday, oilè namasi; in the afternoon, ichindi namasi; at sunset, axam namasi; and that an hour and half after its setting, iazi namasi. They prepare themselves, before they begin their prayers, with the abdest, washing their hands, arms, feet, face, mouth, and neck with the back part of their head, observing in this their ablution particular formalities and attitudes, in order to distinguish themselves from the Persians, whom they call by the opprobrious names of Chifilbas and Refasi. The Turks appropriate to themselves the title of Suni, or orthodox, and esteem all sects, that do not conform to their rules and ceremonies, heretical. They have the liberty of offering up their prayers either in public in the mosques, or privately in their own houses every day of the week except Friday, which is styled by them ieumi zuma, or the day of congregation, on which they are enjoined to go to one of the principal mosques to perform their midday oraisons. These prayers consist in mental supplications, in placing themselves in postures of humility, and in public vociferations, which are always the same, being commanded expressly by the law. They are farther obliged, when they pray, to turn their face towards the Chiblè, or that part of the world, in which



which is situated the temple of Mecca, according to the words of the alcoran, "Thou shalt turn thy face towards the sacred temple of Mecca."

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CAP. RAAD.

As bells are expressly forbidden by the law of Mahomet, when the hour of prayer is come, the imam of each parish dispatches to the top of the minaret his mesin, or clerk, who thence with a loud voice utters the confession of their faith, exciting all true believers to come and glorify God and their prophet. The imams are ministers answering exactly to the clergy of our parishes, whose duty it is to instruct their flock in the precepts of their religion, and to perform daily service in their mosques for the benefit of their parishioners, and all other followers of Mahomet.

The principal duty of the caliphs, successors of Mahomet, was to act as chiefs of the religion, and vicars of the prophet; to perform divine service themselves in the mosques on Fridays and holidays; and to admonish the people of their sins. This custom lasted till the death of Radhi, twentieth caliph of the family of Abassid, after whose reign were constituted imams, or ghatibis, who performed all the religious functions of the caliphs except preaching. This office was set apart for the seghs, who were ordained purposely by elegant discourses to admonish the people of their duty. The oruz or fasting is commanded once a year in the month Aramazan, which lasts thirty days, beginning and ending with the moon. This time of fasting may happen at any season of the year, since, according to the Turkish calculation, every year begins ten days sooner than the preceding one. In the month Saban, which is the forerunner of Aramazan, every Mahometan is employed in laying up his necessary provisions; while the poor beg the assistance of the rich, that they may not suffer for want of sustenance during those sacred days; it



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being lawful to make up for the abstinence of the day by feasting at night. The fast begins two hours before sunrise, at which time every muselman having made his ablutions and said his prayers, retires to sleep. From that time to sunset their continence is very great, since they are neither suffered to eat, drink, or smoke tobacco, nor perform the duty of an husband, make use of perfumes, or any thing that can afford the least recreation to their senses. They are ordered to avoid all lascivious discourses, and expected to pass the best part of the day in the perusal of the alcoran. The rest of their time they employ in making a shew of their religion in public; thinking themselves happy if they meet with an opportunity of performing any pious and charitable actions. The mosques are frequented both by night and day; which, to make a greater figure, are illuminated both within and without with an incredible quantity of lamps, which form a most magnificent appearance. Alms are distributed to the poor in great abundance. All quarrels and disputes are forbidden; and the execution of criminals is suspended during the whole space of this sacred period. It is rigorously prohibited any one to break through the rules of the oruz without a legitimate cause; since such a delinquent would be publicly burnt to death. Sick persons and travellers, however, are dispensed from observing these rules in their utmost severity; though it is esteemed more meritorious in those, who, notwithstanding any inconveniences they may labour under, still think that their duty is to be performed. To the austerity and rigour of the day succeed the pleasures and diversions of the night. Among the rich every person thinks himself obliged in his turn to invite all his friends and acquaintance; it is even customary for the Grand Visier to entertain all state ministers of what rank or degree soever; which example is consequently followed



followed by his inferiors. As soon as ever the sun is set, they begin by quenching their thirst with coffee, sorbet, or water, and after having performed their oraisons sit down to supper, in order to repair their long abstinence by variety of most delicious meats. After this they dispose themselves for the oraison of iazi, which at that time is called teravi. These prayers are very long, lasting at least an hour and an half, though they are the same, as are performed at other times; their great length being owing to their frequent repetition. After midnight they set themselves again to table, and eat with greater appetite than before, sitting up till the hour prefixed for their morning oraisons, smoking and drinking sorbets, with which they think to refresh their weakened spirits. The twenty-seventh night of the Aramazan is held in great veneration. They imagine that on that night, which is called by them leilat al cadr, or the night of the decrees, the angel Gabriel began to communicate to Mahomet the verses of the alcoran; according to the text, "This night alone is worth more than a thousand whole months; for it is the time appointed for the angels to descend upon the earth, and with them descends the spirit of God." The zechiat is an alms, which every musulman is obliged to give to the poor towards the end of the Aramazan; at which time, making an estimate of his whole fortune, he is ordered to distribute to the necessitous three per cent. It is permitted, however, to perform this duty in private, lest the person should incur certain dangers and inconveniences, which might arise from his making public the state of his circumstances. The ghuzaz is the pilgrimage of Mecca, which every true believer, having it in his power, is indispensably obliged to visit for the remission of his sins at least once in his lifetime.

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time: "I have established (says God) a temple, that it may serve to mankind as a means for them to acquire many advantages. The first temple built for the use of man is that of Beccah, which serves as a blessing and direction to mankind, in which they will find many evident signs and tokens." The temple of Mecca, which was anciently called Beccah, is at present termed by the Mahometans Beihilà, or the house of God. They believe that upon this spot Adam, soon after the creation of the world, erected a temple, called Sorah; which, being destroyed by the flood, was rebuilt according to the express order of God, by the patriarch Abraham, who in that very place was going to sacrifice his son Ishmael, in whose stead the merciful Divinity sent a sheep, which was accordingly offered up by the father and son in conjunction, in the very same spot of ground, where they built the temple. This is the principal reason of the devotion paid to Mecca, where the greatest part of the rich maintain substitutes named faràs, who are obliged in their daily oraisons to pray for the prosperity of their benefactors. The Grand Signor is the only muselman who is dispensed from this obligation; instead of which he is every year at a very considerable expence to procure the ease and safety of the pilgrims, who without that assistance would never be able to acquit themselves of their duty. The pacha of Damascus, who is usually honoured with the title of Emir Hadge, or prince of the pilgrimage, is every year sent out with a numerous army, with orders to escort both to Mecca and back again the principal caravan, that which comes from Damascus. The same thing is done from Grand Cairo, whence another caravan departs, under the direction of one of the chief beys, who is dignified with the same title of Emir Hadge, though inferior to the pacha of Damascus. The shereef of Mecca



is a prince, descending in a direct line from the prophet Mahomet, subject, however, and tributary to the Grand Signor, who invests him with absolute power over all the territories of Mecca, with instructions to accommodate as much as possible those religious persons, who are engaged in the performance of their pilgrimage. There are besides every year constituted two officers for the farther security of the expedition, one with the title of Surè Emini, and the other that of Saccabashi. To the first is consigned a very great sum of money, divided into many different parcels, to be distributed to several of the tribes of Arabs, inhabitants of the desert, through which the caravan must necessarily pass, to prevent their offering any molestation to the pilgrims in their passage. The Saccabashi is the purveyor of water, whose business it is to supply the whole pilgrimage both in their coming and going back at the Grand Signor's expence. The penury of water is such in many parts of the journey, that without this necessary precaution the greatest part of the caravan must inevitably perish with thirst. To these officers is also consigned not only the rich covering of the tomb of Mahomet, which is renewed every year by the Grand Signor, the old one being cut into many small pieces, and distributed among the pilgrims, who preserve them as the most precious relics, but also the accustomed presents for the sheereef of Mecca, consisting in a diploma, that contains a confirmation of his sovereignty, a sabre set with diamonds, and a bow and arrows of very considerable value. All persons, who design to undertake this voyage, are obliged to meet together at Damascus or Grand Cairo, provided with all manner of necessaries; whence they are to set out time enough to arrive at Mecca before the festival of the great beiram, called curban beiram, or the celebration of the sacrifice. At this time all Mahometans,

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Mahometans, in whatever part of the world they are, sacrifice a number of sheep, more or less, according to their abilities; the flesh of which is afterwards distributed to the poor. On the day, which precedes the beiram, the pilgrims all assemble together upon mount Arafat, (which is but at a small distance from Mecca,) where they perform their devotions, esteeming it a place of great sanctity, since they imagine that Adam and Eve, after having been driven out of Paradise, and punished farther by a separation of an hundred and twenty years, met again for the first time upon the summit of this mountain. On the day of beiram, besides their private sacrifice, every pilgrim is obliged to assist at the solemn sacrifice of a victim, which is offered up in the name of the whole brotherhood of musulmen. After this ceremony they visit the well of Zemzem, which they believe to be the same which God made for the assistance of Hagar and Ishmael, whose descendants they boast themselves. They farther affirm that Mahomet assured the caliph Omar, that the water of this well drank moderately was a sovereign remedy for all distempers; and, if drank in great quantity, would procure the remission of sins. They afterwards visit the mountains of Abucæs and Geraem, in which are several grottos, where the prophet used to retire for the exercise of his devotion. There is also another holy mountain, named Thour, where Mahomet is supposed to have hid himself when driven out of Mecca, and where he took the resolution of abandoning that city in order to establish himself at Medina. From this period begins the epoch of the Mahometan hegira, at the time of the persecution and flight of that prophet, which happened when he was fifty-four years of age, and had preached his doctrine fourteen years, corresponding with the year of Christ six hundred and twenty-four. From Mecca the pilgrims repair to Medina, where they



they visit their prophet's temple called Mefched al Nabi, where he used to preach; and which also contains his sepulchre, named by way of excellence Rauzat, or the garden, where they perform many religious ceremonies, paying homage to the holy shrine with the utmost humility and reverence. The city of Medina is esteemed by the Mahometans on account of the death and burial of their prophet, as Mecca is held in veneration for having been the place of his nativity.

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The Mahometans, as I have already observed, have two solemn festivals, called the great and little beiram; the latter, which immediately follows the Aramazan, is celebrated in commemoration of the death of Mahomet; the great one falling out three months after, on the tenth day of the moon Zilchizè. Each of these festivals lasts three days, which time is generally employed in mutual visits, entertainments, and rejoicings. At this time both men and women put on new cloaths, and spare no expence in attendance and equipage, and the adorning of their houses. When a visitor arrives, the master of the house goes out to meet him, shews him the way into his room, and the place where he is to sit down. When a person meets one who is his equal, both parties kiss and embrace each other, mutually wishing a happy and merry beiram: if one of the parties is younger than the other, it is usual for him who is least advanced in years to kiss the other's hand, and if a pacha, or ulemah of distinction, his foot. The manner of entertaining a visitor is by offering him preserves, sweetmeats, coffee, tobacco, forbet, and lastly by perfuming him with wood of aloes or ambergrease. On the two first days of the beirams all musulmen are obliged to go to the public mosque, to perform their morning oraisons; as they are at other times enjoined to go thither every Friday to offer



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their midday prayers. On the day of Meulut, which is the prophet's birth day, the Grand Visier, accompanied by the chief ministers of state, the ulemahs of distinction, and the generals of all the different orders of militia, goes to the Grand Signor's seraglio, where in a large open hall, destined for that purpose, he exposes to the public an old garment of Mahomet's, named ghirchai thereef, or the sacred vestment; which is preserved with great veneration in that place. After the expofal, the Reis Effendi, or Lord High Chancellor, reads the prophet's will to the people; after which they bring into the hall a large bafon full of water, into which the Grand Visier dips one corner of the garment, whereby the water becomes sanctified. When the ceremony is finished they fill a great number of bottles with this holy water, which being sealed with the great seal of the treasury are distributed to all the chief families of the empire, as a present either from the Grand Signor himself, or from the Sultaneſſes, and the principal officers of the seraglio.

They have ſtill another ſolemn festival called Leilat Gieſefi, or the night of the aſcenſion, at which time Mahomet is ſuppoſed to have begun his elmeſtia, or night voyage, upon an animal called borak, begot by an afs upon a cow; in which manner he ſet out from Jeruſalem, and travelled through the ſeven heavens. The commemoration of the dead, which is another time ſet apart for the performance of religious ceremonies, laſts for ſeveral days; during which all rich people are accuſtomed to make great quantities of a ſort of porridge called affuraffi, which they diſtribute to the houſes of their neighbours, friends, and acquaintance. Of this there is great abundance in the Grand Signor's ſeraglio, which is ſent about in ſilver baſons, well covered, and ſealed up, to all great men and miniſters of ſtate. However both the holy water and the affuraffi,  
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coming from the seraglio, are considerable grievances to the persons to whom they are distributed, on account of the exorbitant fees, which they are obliged to give to the bearers of these presents; who are generally put in employment purposely to enjoy these advantages. Upon the birth of their children they use no other ceremony than that of presenting to all their friends and relations a hot forbet, whose duty it is to congratulate the parents upon the increase of their happiness, accompanying their congratulations with a handsome present. At the time of death, however, it is very different. Every person's decease is attended with many ceremonies and formalities. When a person is at the point of death, his relations immediately send for the imam of the parish, whose business it is to attend the patient till the time of his death, to comfort him under his affliction, to exhort him to a sincere repentance of his sins, and repeat to him over and over the profession of the Mahometan faith. He afterwards begins to read, with a very audible voice, several chapters of the alcoran, never desisting till the person has expired. He then orders the corpse to be carried into the yard of the house, where, having laid it out upon a table, he washes it with hot water, taking off all the hair, and stopping up all the parts of evacuation with cotton dipped in spirits of camphire. He then perfumes the corpse with belgoino or storax, and winding it round with several folds of white linen called chiefin (something after the manner of the ancient Egyptians) places it in a coffin named tabut. If the deceased be a male, no woman is allowed to be present at the performance of these ceremonies; and if a female, they are to be executed by those of her own sex. When these formalities are over, the relations, friends, and neighbours of the dead person assemble together, and taking the body upon their shoulders carry it,

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it, and place it in the yard of the nearest mosque; where after having performed their ablutions, they offer up the accustomed prayers for the dead; which being finished, they again take the corpse upon their shoulders, alternately changing till all the relations have partaken in the honour of performing this last office to their deceased friend. In this manner the corpse is conveyed to the place of sepulture, where it is without any farther ceremony put into the ground, after having been strongly recommended by the imam to the examining angels Nakir and Monkir; who have power to torment him, if he is not ready in his answers to certain questions consisting chiefly in the doctrine of the Mahometan faith.

The marriages of the Turks are preceded by many feasting, entertainments, and recreations; and the wedding generally lasts for the space of eight days. Every Mahometan is permitted to take four lawful wives, and as many concubines or odalicks as he is capable of maintaining. Each wife is allowed her separate apartment, that they may alternately enjoy their husband's conversation, and be distinguished from the concubines, who can be no other than slaves. Custom has rendered this way of living so easy and natural to them, that there seldom arises among the women in a house any disorder or animosity, which is owing in great part to the care and vigilance of the husbands; who, as they have an absolute authority over their spouses, take proper methods to prevent the ill-consequences that might attend their quarrels and disagreements. The wives, however, cannot help looking upon one another as so many rivals of the affection of their lord, and put in practice all the arts they are mistresses of to gain the preference over the rest of his spouses. Caresses and tender expressions are the usual means they make use of to ingratiate themselves with their husbands; and they



are naturally of so soft and easy a disposition, that they generally follow therein the pure sentiments of their hearts, being of a composition made wholly for love and constancy. In their dress, their gestures, their conversation, and actions, they shew themselves so truly agreeable, that insensibility itself could not resist their charms, was it not that the natural austerity of the Turks, and the severity of their manners, forbid them to undergo a bondage, however gentle, which might deprive them of that liberty, which they think an inseparable prerogative of a soul truly noble and manly. In consequence of this way of thinking these unhappy women find themselves treated with the utmost indifference; and esteemed by their husbands as beings created only for the propagation of the human species, and the satisfaction of their sensual desires. The authority of the Turks over their wives, as I have already said, is purely absolute; which power is still further encreased by the prohibition of their having any commerce with other men. This law the husbands make so good use of, that they oblige them to lead their whole lives in their harems; which are little other than so many perpetual prisons. It is not permitted to any of their relations, not even to those who are joined to them by the nearest ties of affinity, to see them with their faces uncovered; and a woman who would allow herself to be seen in any manner by any other than her father or brother, would be judged guilty of an act of the highest immorality. However, the express injunction of Mahomet, in favour of these unhappy women, might be some comfort to them in their retirement, did not the disposition of the Turks, averse to the pleasures of matrimony, put them upon searching for excuses to deliver themselves from a task, which they consider as a severe and grievous imposition. They have other delights, to which they are so

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so entirely addicted, that you will find few amongst them, the great especially, who do not prefer the company of a Ganymede to that of a Venus.

The women, however, have their revenge; and, judging it not unreasonable to recompence themselves for the neglect of their husbands, by admitting in their room some young man, more sensible of the blessings conferred upon him, shew such skill and understanding in laying their schemes to procure their mutual happiness, that they give their lovers every day fresh occasion of admiring their perfections. Their measures for procuring opportunities of frequent interviews are always so well laid, that a discovery is next to impossible; and we may venture to affirm, that a person who had ever experienced an intrigue with a Turkish woman, would have no farther taste for the ladies of any other country, whom they would find, in every particular, so much their inferiors. The cleanliness and sweetness of their bodies, their advantageous dress, which seems made purposely to inspire the warmest desires, the tenderness of their expressions, their words, and actions, which seem enough to declare the unfeigned sentiments of their hearts, their grace, air, and beauty, are sufficient to captivate the most unconquerable breast; while their sincerity and unequalled constancy are capable of fixing their lover's affection. They are so far from being interested in their passions, that they are always ready to sacrifice whatever belongs to them, so it may procure their lover's advantage, which is the consideration, that they ever keep most at heart; letting slip no opportunity of loading him with presents; thinking themselves more than repaid by his preserving inviolate his constancy and affections. Not but that there are many instances of women, who in their intrigues have acted upon no other principle than that of satisfying



satisfying their own sensual desires; who, being enamoured with some imprudent young man, have introduced him into their harems in woman's cloaths, where they have kept him till their passion was in some measure abated, after which they have freed themselves from a discovery, by inhumanly sacrificing their lover. Whenever any of these barbarities are committed, they are purely owing to the rigour and severity, with which the law proceeds in relation to all cases of fornication or adultery. The least chimerical suspicion is sufficient grounds for a divorce; and the consequence of any thing, that bears the least face of a proof, is perpetual infamy and universal persecution. If an infidel is discovered to have had any secret commerce with a Turkish woman, he is obliged either to embrace the Mahometan faith or suffer immediate death; while his paramour is indispensably condemned to be tied up in a sack and thrown into the sea, that she may in that manner wash away the blackness of her crime. A Christian woman, however, may be married to a Turk without being obliged to change her faith, though all the children are to be educated in their father's religion.

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Their form of matrimony consists in a contract signed and sealed in presence of a *cadi* or judge, named *Nichiagh Chiahat*, which contract, termed *nichiag* and *chebin*, is an acknowledgment of the husband's being debtor to the wife of a certain sum of money stipulated by her parents before the marriage. At this ceremony are to be present two witnesses as sponsors for the bride, who are to give testimony of her being contented with the match. As the knot is tied with great facility, there is also as little difficulty in loosing it; the divorce depending wholly upon the will of the husband, who is at liberty to send his wife back to her parents without giving the least reason for his proceeding, provided he lays down



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down the sum of money agreed upon in the *nichiag*; whereas it is almost impossible for a woman, unless she be of very superior quality, to get rid of her husband upon any pretence whatever; the wisdom of the Turkish law having very judiciously determined this point in favour of the men, in order to prevent the too frequent changes that would happen, if the power of divorce was placed in the hands of the women; who being generally of a more mutable temper, would have been continually trying their fortunes with a new associate. It was to be imagined that a man, who had been so happy as to get rid of one evil, would never be so inconsiderate as to enter a second time into an engagement of the same nature. A little before my arrival at Constantinople there happened an affair, that may be mentioned as an example how much power a woman has over her husband, if she be by rank or family his superior. An ulemah of the first distinction married his daughter to a *Terifaci Effendi*, or master of the ceremonies. This lady began to perceive, soon after her marriage, her husband's inclination for her to decrease daily, and that ardour and heat of love, which he at first expressed in all his actions, to be totally extinguished. As she was certain that no part of her behaviour could have occasioned this coldness in him, she was very much at a loss to guess the reason of this so sudden change. In the mean time she made use of all her artifices to rekindle his extinguished passion, but finding his indifference for her grown to too great a height to be remedied, she resolved by some means or other to find out the bottom of the affair. As women are generally mistresses of cunning sufficient to gain their purposes, she was not long before she discovered, that her unworthy husband was wholly wrapt up in an abominable passion, that he entertained for a youth, who was one of his domestics; that



that his whole pleasure was in the company of that young man; and that upon his account he looked upon all other joys, though of a much more refined nature, with an eye of contempt. Enraged at this unnatural preference, she immediately began to entertain thoughts of revenge; to which end she adjusted her measures so well as to surprize the Effendi and his Ganymede together, in a very improper situation. She had before taken care to acquaint her father with the wrong, that had been done her; and he had furnished her with a number of slaves sufficient to punish her husband in the manner he deserved. In effect she had no sooner entered the room, than she gave orders to her attendants to seize the Effendi, and give him two hundred bastinadoes upon the soles of his feet; which sentence was instantly put in execution, notwithstanding the prayers and promises of the husband, who swore by his faith to behave for the future in a very different manner. The lady, however, having too much sense and understanding to be deceived by such fair promises, as soon as she had seen her husband severely punished for his misdemeanour, ordered her coach, and went directly to her father's house, by whose interest she easily procured a divorce in form, leaving her husband at liberty for the future to enjoy the pleasures, which were more to his taste and disposition.

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The common divorce is attended with very little formality, consisting chiefly in the will of the husband, who, upon the uttering of two words, *benden bosol*, or, be thou separated from me, can oblige his wife instantly to leave his house; and she can look upon him no more in the character of her husband, unless after having again performed the ceremonies of matrimony. There is, however, one sort of divorce, after which the husband is not suffered to marry the same woman a second time, without her having been first wedded to another man,



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and divorced from him, when the marriage has been consummated; upon which she is at liberty to return to her former spouse; this kind of divorce is called Ghulé, which is when the husband sends her away with these expressions, benden giedi dallac dosol, or, I banish you from me for seven generations.

The ceremonies, that are performed on occasion of a wedding, consist in a great deal of show, where both families endeavour to make the utmost pomp of their attendants and equipage. After that the parents have agreed between themselves in relation to the nichiağh, or contract, it is delivered into the hands of the bride. The first Friday after this agreement is passed, the entertainments and feasting begin in the houses both of the bride and bridegroom. The guests, who are for the most part relations to one or other of the families, are expected to make the bride some handsome present; which consists usually in jewels, or gold and silver stuffs. On the Tuesday following, the bride, attended with all her friends and relations of her own sex, goes to the bagnio, where she is to be thoroughly washed, all her hair, except that of her head, taken off with a sort of paste made for that purpose, and to be perfumed over all parts of her body, according to the universal custom. During the time that she remains in the bagnio, she is diverted by a number of zenghî, or girls skilled in music and dancing; who are usually very well instructed in the ways of amusing their hearers or spectators. She is hence conducted back to her father's house, and the next day goes with a solemn cavalcade to the house of her husband. In this cavalcade all the assistants march two by two, after whom follows the bride in her coach, attended by many other coaches, containing all her female relations. Then comes in procession her portion, consisting generally in cloaths, rich stuffs, china, and household furniture, loaded



upon many mules richly harnessed, and preceded by the band of musicians. When she is arrived at the house of the bridegroom, he comes to meet her at the door of the harem, helps her out of her coach, though he is not as yet permitted to see her face, she being covered from head to foot by a loose filken veil called duvac. He in this manner hands her into her apartment, where he leaves her to her women, who conduct her into the bed-chamber, where she remains till the evening without ever breaking her fast, or uncovering her face. After the supper is over and the guests departed, the father, or chief relation of the woman, conducts the husband to the door of the harem, accompanied by the imam of the parish, to whom, after a benediction pronounced by the priest, the door is opened by one of the bridesmaids, who introduces the husband into the bed-chamber, where he with his own hand takes off the duvac, and sees his spouse's face for the first time; upon which he usually makes her some affectionate speech, protesting an eternal continuance of his love and esteem for her, at the same time desiring her to partake of a slender supper, always consisting in a boiled fowl, which the husband is obliged to tear in pieces, and with his own hand present it to his bride. After supper both parties dispose themselves to perform their ablutions and offer up their usual prayers, which, as soon as ended, are followed by the consummation of matrimony. Just before they go to bed it is customary for the husband to make his wife a present of jewels, and in the morning to expose in public the marks of her virginity, upon which she receives many congratulations, as having been capable to preserve herself chaste and unspotted.

Notwithstanding that the way of life ordained for the women is, as I have already shewn, little better than a perpetual imprisonment,



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yet they have so many advantages and alleviations during their retirement, that they have some recompence for the loss of their liberty. Their harems or apartments, which are separate from those of their husbands, are for the most part adorned with much magnificence. It is in this particular only that the Turks shew their luxury and ostentation, affecting in their own apartments the utmost simplicity, while those of their wives are set off with all manner of decorations suitable to their rank and condition. Besides the sumptuousness of their habitations, they have each of them their separate gardens, walks, fountains, and bagnios, and all other conveniences of a quiet and easy life. They have their separate meals served by their own proper slaves, and furnished with all delicacies, that are agreeable to their husband's circumstances. Visits among persons of their own sex are very frequent; nor can they ever want opportunities of conversing with their acquaintance, without being in danger of disturbance from their husband, who is not permitted to enter his own harem, when there are any strangers in company with his wife, no man being allowed to see the face of another's spouse. The woman's fortune is entirely appropriated to her own private uses, being neither to be employed towards the maintenance of the family, nor subject to confiscation, though all the effects of the husband should be forfeited to the Grand Signor. Every harem has usually two doors, the one opening into the public street, by which they admit their visitors, and the other corresponding with their husband's apartment, called mahabein odassi, or the middle gate; of which he is the only person, that is allowed the free passage; it being guarded constantly by black eunuchs, whose business it is to serve the women, and at the same time to remain as spies upon their actions, and guardians of their honour. This custom is, however, only practised among



among the great, since the lower sort of people, who are unable to bear the expence of eunuchs, are obliged in their stead to keep little boys, or dolap oglasis; who are permitted to remain in the harem no longer than their twelfth year. Their office is to let those of the house know what is wanting in the harem, which is delivered them through a wheel, (such as is made use of in convents in Roman catholic countries,) the key of the mahabein odassi in these sort of houses remaining constantly in the hands of the husband.

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It is never customary for the man and wife to eat together, each of them having their separate dining rooms, as well as bed-chambers, the husband served by male, and the wife by female slaves. Their tables are usually of copper gilt or silvered over, of a circular figure, without feet, and placed upon a small stool, without being covered with any cloth. All their table furniture consists in wooden spoons, and a silver salt seller, which is made to contain salt, pepper, and spices; knives and forks are forbidden by the law, for which reason they are forced to tear their victuals in pieces with their fingers. The outward rim of the table is set off with several small china plates, full of different sorts of fallads, and in the middle are placed their various dishes of meat, brought upon the table one after another. They begin their meals by invoking the name of God, Bismillah; and finish them by returning him thanks with the expression of Elamdulilah. As for their dishes they are always the same, and their drink water, and sometimes forbet. After having dined, as well as before they sat down to table, they wash their hands and faces, drink their coffee, and smoke their pipe of tobacco. When it is proper time to retire to sleep, they order their beds to be made in the middle of the room, which consist of a matrafs and an upper and under sheet sewed to two blankets. In the morning their first care



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care is to purify themselves with their usual ablutions, and offer up their prayers. When these ceremonies are over, they betake themselves to their coffee and tobacco, which immediately precede their breakfast, consisting in zorba, pastry, sweetmeats, honey, olives, cream, or cheese. Their dinners and suppers are composed of zorba or soup, chibob or roast meat, dolmah or minced meat, pilao or rice boiled up with gravy; a pye called burech, made of fowls or pigeons, a tart named baclavà and ghosap, which is a decoction of different fruits with a considerable quantity of fine sugar. Although wine is rigorously prohibited by the law of Mahomet, there are notwithstanding some to be found among them who drink great quantities of that forbidden liquor, sitting down to their bottle purposely with design to get drunk; never desisting till they become more like brutes than human creatures. In their liquor they are very rude and intractable, given to quarrels and fighting; nor is it ever known that any disorder happens in Constantinople, but that it arises from some drunken fray, they being at other times the people in the world of the most peaceable disposition. Many, however, more scrupulously attached to the precepts of their law, think to evade the prohibition by drinking brandy, and other sorts of spirituous liquors; which are not expressly mentioned in the alcoran: while others of still greater hypocrisy think to ease their consciences by rigorously abstaining from strong liquors, at the same time stupefying themselves every day with laudanum, berz, and several electuaries composed chiefly of opium. These latter, however, are justly held in great derision by the other Turks, being called by the opprobrious term of Teriachi, or opium sots.

In relation to their servants and domestics there is no nation in the world happier than the Turks. All their servants act with the utmost



utmost respect and obedience towards their masters and mistresses. The greatest part of these are slaves bought in the public market of Iesir Bazari, a place allotted purposely for that traffic. They are mostly Georgians, Mingrelians, Circassians, and Russians, who are either sold by their own parents, or stolen away by the bands of robbers, that are very frequent among those barbarous nations. In time of war with any Christian prince all the captives undergo the same fate: upon which account, of late years, Turkey hath been very much stocked with German slaves, who, upon account of their great numbers, have fallen to a very low price. The chief trade of slaves is carried on by the Tartars, who gain a very considerable profit from that single branch of commerce. The greatest income of their mirzas or nobles consists of slaves and horses; of both which (to make use of the expression) they keep large studs, profiting by their increase and propagation. Of the servants bought in this manner there is not one, that dares offer a word in presence of his master, without it is in answer of some question, and that in very few words, and with the utmost deference and humility. They stand always with their hands crossed before them, observing every motion of their master, and by their obsequiousness almost preventing his desires. If they are found to be any way remiss in the performance of their duty, they are severely bastinadoed, which is the punishment in use among the Turks for all light offences. The servants in great families are usually distinguished under two ranks: the first, which are the Izoglans or pages, are young men employed in the service of the house, out of which they cannot go without leave of their master or the superintendant, who is set over them to take care of their education. The Zoadars or footmen are those of the second rank, whose duty it is to attend their masters without doors,



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doors, and to be watchful in the performance of all external services. All men of more than ordinary condition pass the streets of Constantinople on horseback, followed by a greater or smaller number of zoadars, in which consists the chief magnificence of their equipage.

The furniture of their houses, in the men's apartments, is but plain and ordinary, consisting in carpets and sofas. Their floors are covered in the winter with carpets, and in the summer with very fine mats; the sofa is placed frequently all round the room, close to the wall, covered with cloth, velvet, and often with gold and silver stuffs. The places of honour on the sofa are the corners, which are termed *sadir bafhi*, or the chief seats. The ornaments, however, of their harems are generally very magnificent. The walls of the rooms are hung with damask, satin, velvet, or gold and silver stuffs; while the sofas are adorned with the most costly silks of Persia and India. This custom, of setting off their wives' apartments and neglecting their own, is owing both to a political cause and a sense of religion; all gold and silver being forbidden to be made use of by the men, either in their cloaths or household furniture; whereas the women are permitted to adorn both their own persons and their habitations, with as much magnificence as their circumstances will admit. But what is more conducive to the continuance of this custom, is the continual fear they are under of making any pomp and shew of their riches; dreading the many ill consequences, that attend upon those, who are under the suspicion of possessing a more than ordinary fortune. They, to this end, in their outward apartments, affect an appearance of poverty, contenting themselves with enjoying their grandeur only in private, free from the false interpretations, that might be put upon it by envious and malicious people.

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The dress of the men is very plain and simple; composed, according to the injunction of the law, of woollen, cotton, or linen. They, however, frequently wear their under vests of a sort of satin, made of an equal quantity of silk and cotton, that by the mixture they may evade the law, which prohibits all sorts of silks. However, to make up for their not being suffered to wear either gold or jewels, they run out to a prodigious expence in furs; with which, in the winter time, they line their outward robes. In the spring and autumn they make use of lighter skins, more adapted to the clemency of the seasons; and in summer make very little use of them, unless in case of some indisposition. All things, that they are allowed to wear, are termed ghalal, and whatever is forbidden gharam. In the trappings of their horses, however, they observe no sort of regulation, so that it may be reckoned one of their chief articles of expence. Their horses, which are generally esteemed the best in the world, are of many different breeds; the most valuable of which are the Arabs, the Egyptians, the Barbes, the Turcomenians coming out of Mesopotamia, and the Curdes, which are bred in Assyria. The horses of Romelia are usually castrated, after which they become gentle, and almost indefatigable; but are seldom of any great beauty. These are commonly mounted by old men, priests, and infirm persons; while those of a nobler race are chosen out by the Pachas and generals.

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This people, distinguished among the Europeans, by the name of Turks, took that denomination from Turchistan, a province of Asia Minor, subject to Sultan Alaidin king of Caramania. The founder of the Turkish empire was Osman, general to this monarch; who sent him with a numerous army towards the frontiers of his kingdom, to prevent the frequent incursions of the Tartars, who had committed

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great ravages in many parts of the country subject to Alaidin. Osman in this expedition met with so much success, that he not only brought the Tartars under subjection, but made use of the same opportunity to conquer several towns and provinces belonging to the emperors of Constantinople; by which he became so powerful, that by the consent of his master, he took upon him the title of Sultan, in the year of Christ one thousand two hundred and ninety-nine, and of the Hegira six hundred and seventy-seven. In the kingdom of Pontus he built a fortress, that subsists to this day; which he called after his own name Osmanzich. He afterwards conquered Bithynia, and settled the seat of his empire in Prusa, capital of that province. He was succeeded, after his death, by his son Orcan; who dying left his dominions entire to his children; and they in process of time extended their conquests so far on all sides, that they soon rendered the Osman empire one of the most formidable monarchies in the world. The basis of this government is the religion, which is so closely connected with the sovereign power, that it is impossible for the one to subsist without the assistance of the other. The prince is obliged to conform, in every particular, to the precepts of the law. The great men and ministers of state follow the example of their sovereign, and the common people that of their superiors; acting in that respect according to the maxim, which they have almost continually in their mouths, El Nas Alla Dini Muluchihim, we must follow the footsteps of our superiors in affairs relating to religion. All Mahometan subjects consider their monarch as the vicegerent of the prophet, and adore him as the zeilulah, or shadow of God; imagining that he is ordained to put in execution the immediate decrees of Heaven. Hence his orders are always punctually obeyed, every one thinking it his duty exactly to fulfil his commands, thereby



thereby hoping to merit the favour of the prophet. Every thing depends upon the will of this sovereign; the lives and fortunes of his subjects are entirely at his disposal; nor can any one venture to censure his actions without being esteemed a traitor and an infidel. The Grand Signor, however, to be more exempt from the dangers, that might attend the murmurs and discontent of the common people, who very frequently excite most dreadful commotions, constitutes a vizir, or lieutenant, whom he invests with the shadow of an absolute authority, exposing him to the view of the people, who judge of all sinister events as arising from his ill conduct, without opening their mouths against their sovereign; and he, the more to ingratiate himself with his people, is always ready to sacrifice his minister, who by his master's policy becomes the sole object of their hatred.

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The Grand Signor himself, to excite in his subjects a greater awe and veneration for his person, seldom appears in public, and, whenever he does, marches in great ceremony, attended by all the officers of the seraglio, who, together with the rest of his followers, form a most pompous retinue. He himself is distinguished by twelve solacks or running footmen, who march close to his horse; on their heads they wear a brazen helmet, with a very lofty plume of white feathers, which almost hide the sovereign from the sight of his people, who constantly flock in great crowds to the place, where he is to pass. His dress is usually very rich, the outward robe being lined with a black fox's skin; in which no subject, except the grand vizir, is allowed to imitate him. On his turban he wears three sprigs of diamonds, which is also forbidden to all other persons of what degree or rank soever. His whole equipage consists of all the magnificence, that so powerful a prince can exhibit, in order to



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raise the ideas of his subjects; who are so far from disdaining, that they think it an honour to be thought his slaves.

All the subjects of the Grand Signor are divided into four different orders, distinguished from one another by their employments and drefs, and the names of Osmanli, Ulemah, Aschieri, and Raia. The osmanlis are all such as bear office in the seraglio, or who are in any manner employed in the service of the Grand Signor, who is himself at the head of this order. After him follow the pachas of three, two, and one tail; all ministers of state, as well as generals, together with the whole body of zaims and spahis (two different ranks of cavalry), and all governors of cities and fortresses, with their substitutes and dependents.

The order of Ulemah comprehends all men of the law, whose duty it is to explain the statutes of the country; to administer justice; and as priests to perform all ceremonies of religion. The chief of this rank is the Segh Islam or Mufti, supreme pontif and legislator; after whom succeed the Cadileschiers, or first judges of Romelia and Natolia; the Mullahs, Cadis, and Naips, three different ranks of judges, all imams, seghs, and muderisis, or students in the law. By the name of aschieri, are distinguished all the bodies of infantry; the janissaries, zebezis, topzis, comparazis, lagumzis, top arabazileris, mecteris, and levents, or marines.

Under the name of Raia, are known all the subjects of the Grand Signor, who are employed in cultivating the land, and generally all inhabitants of villages; as also the Tartars, Arabs, Curdes, Turcomenians, Greeks, Roman Catholics, Armenians, Jews, and the followers of all the other different sects, who are subjects of this great empire. All those, who are employed in the actual service of the Grand Signor, are divided into two ranks of the interior and exterior servants;



servants; neither of which act any part in the affairs relating to the government. The interior servants are such as always live within the walls of the seraglio, from whence they can never stir out without leave from their superiors. The exterior ones are those who, notwithstanding they live in their own habitations, are obliged every day to be attendant in the seraglio. These are the iz oglans, the iz agasis of the ghas oda, the black and white eunuchs, the zoa-dars, the baltazis, the halvagis, the bostangis, the aczis, and the cara culuczis. The exterior are the solacks, paicks, azem oglans, and all such as compose the Grand Signor's attendance, when he appears in public. Those of the ghas oda are young men chosen from the different colleges of the iz oglans, or pages; never exceeding forty in number. These are destined to attend the Grand Signor's person, having the way open to them for many preferments, which serve as steps to rise to the principal employments of the empire. The chief of this body is the felictar aga, or sword bearer, who has absolute command over the rest of the iz agasis, disposing of many considerable places in favour of those of his own body, out of which are always chosen those, who fill the following offices. The chief of these is the zoadar aga, or first gentleman of the bed-chamber; after whom comes the tulbent agasi, who ties the Grand Signor's turban. The rechiapter aga is a charge something equivalent to our groom of the stole; the peschir agasi has the care of all the Grand Signor's table linen; the cafegi bashi, is the chief coffee-maker; the ibrictar bashi, the person, who presents the Grand Signor with water to wash; the berber bashi, head of the barbers; and the telac bashi, president of the royal bagnios: all which officers acknowledge for their head and governor the felictar aga; and in case of a vacancy the places are always filled up from out of the body.

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body of the iz agasis. The hadouns, or black eunuchs, are destined for the guard of the women, that are kept in the Grand Signor's harem; they also attend upon the sultaneſſes that live in the old and new ſeraglios, and thoſe, who being married to pachas and great men, have their palaces in different parts of the city. The chief of theſe is the chiſler aga, or the maſter of the maids; who, beſides the inſpection he has over the Grand Signor's harem, and the whole body of the hadouns, is alſo ſuperintendant of the lands, towns, and villages belonging to the crown; the income of which ſerve for the ſupport of the princes of the blood; as alſo of all the royal moſques, and receiver of their rents and endowments, which are very conſiderable. To each of theſe he conſtitutes an officer named mutevelli, whoſe duty it is to ſee the rents regularly paid into the hands of his maſter, to diſemburſe whatever is neceſſary towards keeping thoſe buildings in repair, the maintenance of the prieſts, and the purchaſing of all manner of utenſils for the divine worſhip. He beſides diſpoſes of the employment of Turcmen Agafi, and Ghaſ Bei, of the Vaivodry of Galata, Athens, and ſeveral other places that are under his diſtrict. Every Tueſday he holds a divan, giving audience to all perſons, that apply to him in relation to affairs, which happen under his direction. He is ſerved in his houſe with the utmoſt grandeur and magnificence; has a numerous ſeraglio of the fineſt women, that are to be found in all the Grand Signor's dominions; and has at preſent got ſuch an aſcendant over Sultan Achmet, as to be in a manner abſolute maſter of the whole Turkiſh empire.

To the white eunuchs is entrusted the guard of the outward apartments of the ſeraglio; theſe are alſo very numerous, and ſubject to four principal officers; the capi agafi, the ghazinè agafi,



the chiler agafi, and the ferai agafi; upon whom they are wholly dependant. The chief of these is the capi agafi, whose office it is to guard the middle gate, and present to the Grand Signor all kinds of memorials and petitions, which must necessarily pass through his hands; as also to attend upon his person, when he appears in public.

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The ghazinè agafi is the private treasurer, who has the care of the treasury, in which is preserved the money, jewels, and other valuable effects, as well of the preceding sultans, as of the prince then reigning. To conceive the almost incredible value of this immense treasure, it will be necessary to figure to oneself the vast riches of the whole series of the Greek emperors, which, together with their capital fell into the hands of Sultan Mehemet; as also the wealth of the many conquered provinces, annexed to the Turkish empire; besides all the magnificent presents, that have for these many ages been made by different sovereigns, who have been desirous of paying their court to the chiefs of this powerful monarchy; which being daily encreased by the continual forfeitures of the pachas and vizirs, must undoubtedly constitute a treasure of an inestimable value. There is but one door leading into the apartments, that contain this vast store of riches, to which there are only two keys; one of them in the custody of the ghazinè agafi, and the other remaining in the Grand Signor's own hands; who besides keeps the door always sealed up with his own royal signet.

The chiler agafi is the chief steward of the household; to his care are entrusted all the vessels and utensils, that are employed in the service of the seraglio; which are in great number, of gold, silver, agate, emeralds, and many other of the most precious materials; as also



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also the ambergrease, musk, aloe-wood, belzoar, and other rich perfumes. He has besides the inspection over the halvagis, or confectioners, whose business it is to compose the forbets and sweetmeats, that are daily used in the family of the Grand Signor.

The ferai agasi is the inspector general of the royal apartments, who is not allowed to go out of the royal seraglio during the whole time of his employment. His duty is to take care that the palace wants no repairs, and to renew the furniture, whenever it begins to be damaged, as also to employ proper persons in the instruction and education of the young eunuchs. All these offices are attended with considerable salaries, and those, who enjoy them, live for the most part with great splendour and magnificence. The baltazis are employed in the service of the sultaneſſes, and of the black and white eunuchs. Their stations are in the three seraglios of the Grand Signor, and in the palaces of the sultanas his daughters, where, under the direction of the black eunuchs, they serve as guards to their persons. Their dress is very different from the rest of the osmanlis, since instead of a turban they wear a yellowish cap, in figure a direct cone. The chief of this body is the baltazilar chiagiassi, who is distinguished from the others by a golden girdle. It is his duty to be always attendant upon the person of the Grand Signor, to put his orders in execution. The zoadars are those who, armed with a caderè, or short scymetar, follow the Grand Signor on foot, whenever he makes his public appearance. The head of this body is the bas zoadar. The boſtangis are an order of militia destined for the guard of the outward gates of the seraglio, of the gardens, country houses, and of all the royal palaces. The officers of this body are called ghaffekis, whose duty it is to clear the city and public highways of all robbers and vagabonds, and to attend the  
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Grand Signor on horseback, armed with a caderè in his public cavalcades. The head of this order is the boştanî bashî, who constitutes two inferior officers, the bas ghaffekî and the boştanzîlar oda bashî. The bas ghaffekî attends the Grand Signor in the feraglio, awaits his orders, and imparts them to the other ghaffekîs upon guard; while the other with a large body of boştangîs is to attend the commands of the grand vizir, to whom his followers are to serve as a body guard.

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The duty of the boştangî bashî is to steer the Grand Signor's barge when he goes upon the water, which he frequently does with great pomp and attendance; and to take care of the public buildings situated near the sea-shore; as also to send out armed boats to cruise along the coasts of Europe and Asia, to keep ill-designing people in awe, and prevent the importation of wine, which is not allowed to be brought into Constantinople, without paying a duty to the boştangî bashî, who from that sole article reaps a very considerable revenue. He is also general superintendant of the fishery in all the precincts of Constantinople, which he farms out to prodigious advantage. This employment is reckoned, both for profit and the confidence, that may be gained with the Grand Signor, as being always attendant upon his person, one of the most advantageous offices of the whole empire. The aczîs and cara culuczîs are employed in the service of the Grand Signor's kitchen and table; they are both subject to the aczî bashî; as the zefinîrs, who place the dishes upon the table, are to the zefinîr bashî.

Among the exterior servants of the feraglio are to be numbered the buiuch miroghor, or master of the horse, and the cuzuch miroghor, who is his deputy. These two officers have the inspection over the stables, horses, mules, and camels, with the lands

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destined for their pasture; and have absolute authority over the aghir chiagiafi or head of the stables, the farazis or grooms, the seifis or stablemen, the caterzis or muleteers, the devezis or camelmen, the arabazis or coachmen, the faccas or water-carriers, and the falaghoris or riding-masters, the chief of which is the bas falaghor.

The capzilar chiagifi is the superintendant of the capizis or guardians of the outward gate of the seraglio, called babi ghumaun, or the royal gate. His farther employment is to attend the Grand Signor to the divan in a ceremonial habit, where he assists the zaus bashi in the introduction of foreign ministers. The capizi bashis are of a superior rank to the capizis, though their duty is, like them, by turns to watch the gate; they are also employed in carrying the orders of their sovereign into the remote provinces, and usually convey the sentences of death, that are pronounced against the pachas and great men. Their chief is the bas capizi bashi, who together with his whole body is dependent upon the capzilar chiagiafi.

The zachirzi bashi is the master of the sports, who has the inspection over the huntsmen, hunting-dogs, falcons, and sporting-places throughout the whole empire. The tesrifaci effendi is the master of the ceremonies. The muhipac emini is inspector of the royal kitchens; his subalterns are the casap bashi or chief of the butchers; the tauczi bashi or head of the poulterers; with the gemisci bashi or first fruiterer. The buiuc imam and the cuzuc imam are the royal chaplains, who remain alternately in waiting for the space of a week. It is their duty to take care of all affairs relating to divine worship, and to say the usual prayers in the mosque in presence of the Grand Signor. The ichim bashi is the head of the physicians; on him depend all the practitioners of that science,



science, as well Turks, who are employed in the service of the seraglio, as those of different religions settled in Constantinople, who are not allowed to exercise their profession, unless licensed by the ichim bashi. The munezim bashi is the chief astrologer; it is his business to publish the annual almanacks, and from his observations to answer all questions relating to his science. Many other officers there are, who hold employments of more profit than honour: such are, the zerach bashi, chief of the surgeons; the cuiumzi bashi, or master of the jewellers; the ciceczi bashi, or superintendant of the flower gardens; the giorgianzi bashi, or master of the revels, who provides the dwarfs, mutes, buffoons, singers, and musicians for the Grand Signor's diversion; and several others, which it would be too tedious to mention.

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As I have now gone through all the officers employed in the particular service of the Grand Signor, I will proceed to take notice of those in the public administration of the affairs of state. The chief of these is the vizir azem or grand vizir, vicerent of the Ottoman empire, invested by his master with absolute authority, which he is allowed to exercise according to its utmost extent, during the time of his administration. An employment of this consequence can be given by no other than the Grand Signor's own hand, who invests him by delivering him a ring, on which is inscribed his royal name. By this he is empowered to act with sovereign authority over all the Turkish dominions; to decide by his single sentiment all controversies; and to declare peace or war with his master's enemies, according as he shall judge it most advantageous to his people. All charges and employments throughout the whole empire are at his disposal, excepting the segh islam and the tartar ghan, who have the honour to receive their offices from the same hand as the



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grand vizir. His court is very magnificent and numerous, little yielding to that of his master, having at his command most of the same officers. His private equipage consists in vizir agasis, iz agasis, mectèris, zoadars, aczis, zalizi mectèris, tufeczis, matarazis, fatiris, faràzis, feizis, and cara culuczis, which also compose the attendants of all pachas of three tails, as the chief of which the grand vizir ranks immediately upon his gaining that high post, notwithstanding, as it frequently happens, he is raised to that pitch of honour from some very mean employment. The vizir agasis are the exterior gentlemen attendant upon the grand vizir; their business is to assist in the divan, to accompany their master when he appears in public, and wait by turns in his seraglio. Among these are many offices of honour and profit; such as the capzilar chiagiafi; the selam agafi, master of the ceremonies; the capzilar buluc bashi, lieutenant to the capzilar chiagiafi; the imbroghor, master of the horse; the salaghors; the vechil gharz or chief steward; the gharem chiagiafi, or inspector of the harem; the imam, or chaplain; the zalizi mecter bashi, head of the band of music; and the fatir bashi, chief of the fatirs or lance-bearers, who are six in number, preceding the grand vizir when on horseback, two by two. Their dress in the summer time is a white vest, yellow fatin breeches, and boots half way up their leg, a large girdle of massy silver gilt, six fingers in breadth, with a great boss before, which serves as a kind of lock or buckle. In the right side of the girdle is stuck a ghangiar or dagger, the handle of which is also of massy silver; and on the left side hangs a caderè, fastened to another silver belt, which is slung over the shoulder. The winter dress differs only in this, that the vest and breeches are of scarlet cloth with large silver buttons: they carry lances in their hands three yards in length; of these none but their chief is allowed to

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wear his beard. The remaining officers of the body of the vizir agasis are, the tufeczi bashi, captain of the band of musqueteers; the matarazi bashi, chief of the carabineers; the arpa emini, purveyor of the corn for the stables; the aghir chiagiasî, master of the stables; the chiler chiatipi, or clerk of the kitchen; the et chiatipi, registrar of the meat; the etmech chiatipi, registrar of the bread; the giag emini, keeper of the oil; and the odum emini, purveyor of wood. Those of the cara culuczi, which are of an inferior rank, are the aczi bashi, the zefinir bashi, the facca, feis, and faraz bashi, and many others, whose employments are the same as in the Grand Signor's service. None of these officers, nor their subalterns, have any salary in money; instead of which is distributed to them regularly their tain tainat, which consists in a certain quantity of rice, bread, butter, meat, fire-wood, corn, hay, and all other provisions, which they have in greater quantity than what is necessary for the support of their families. All these officers enjoy the privilege of wearing their beards, which, among the Turks, is a mark of distinction, since none, that are in any kind of servitude, or that are not masters of families, can claim this prerogative. The iz agasis, and officers chosen out of their body, are distinguished by this particular from the vizir agasis; for as they are supposed, being the interior servants, to be in a state of greater subjection, they are obliged, as a mark of their servitude, to remain beardless. There are, however, several employments, that are filled up with persons chosen from this order, of both honour and profit; such as that of the ghafinadar aga, or chief treasurer; the feliçtar aga; the zoadar aga; the mugur-dat aga, keeper of the seal; the caftan agasi, inspector of the wardrobe; the zamazir aga, keeper of the body-linen; the peschir agasi; the chitapzi bashi, or library keeper; the mazunzi bashi, chief of  
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the confectioners; the *cafegi bashi*, *ibrictar*, *berber*, *sofrazî*, and *telac bashi*. Among the body of the *iz agasis* are also comprehended the *zindis*, young men, who perform feats of activity on horseback with great skill and address; their chief is termed *zindi bashi*. This is the common attendance of all pachas of three tails; those also of two and one endeavour to imitate them as far as their circumstances will permit; the chief magnificence of the Turks consisting in a superfluous number of domestics, who are maintained with a great deal of trouble and expence.

Of the officers dependent upon the grand vizir, that are employed in affairs relating to the government, the chief in rank and power is the vizir *chiagiafi*, or *chiagia*, who has, after the vizir *azem*, by far the greatest share of sovereign power of any person in the Turkish realms. As he is always the counsellor of his superior, no secret can pass without his knowledge; and as he is a person, who is generally in favour with that great man, foreign ministers usually make their application to him, because the access is not so difficult as to his master. The *alai beis* of the provinces depend immediately upon the *chiagia*, because the investiture of their offices belongs to his place, and from him they obtain the command of the *spahis*, that are under their particular districts. His private court, which is very numerous, is increased by several officers belonging to his employment; such as many secretaries, the chief of which is the *chiagia chiatipi*, and the *alai zaufes*, depending upon their head the *bas zaus*, who always attends the *chiagia* for the execution of his orders.

Another great minister of state is the *reis effendi*, or lord high chancellor, to whom are subject all the *chiatipi giedeclis*, persons employed in the three offices of chancery. The chief of these is the *beiliczi effendi*, who is a sort of secretary of state dependent upon the



the reis effendi; this officer's business is to revise the decrees after they are copied by his deputies, and deliver them to be confirmed by the reis effendi, who signs them with his own cypher, named raffit. The zaus bashi, head of the divan zauses, is deputy to the grand vizir in the divan, which is a public court of justice. He is empowered, in the absence of his superior, to supply his place, though he is not allowed to give a decisive sentence, but to make his report to his master of all the causes, that appeared before him.

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The divan zauses are a sort of horse militia, employed in conveying about the grand vizir's orders, in assisting at the divan, in imprisoning malefactors and bringing them to their trials, as also in attending both the Grand Signor and grand vizir whenever they appear in public. The officers of this body, dependent upon the zaus bashi, are the zauflar emini, or director; the zauflar chiatipi, or secretary of the order; and the colaus zaus, who leads the way in their cavalcades. The first and second tefchierczis are secretaries in the divan, who read the memorials and indictments, and register the sentences passed thereon, either from the mouth of the vizir azem, or his substitute the zaus bashi; which, whether they are to be put in immediate execution, or to be sent into distant provinces, must be drawn up in the form of a command, before they can be fulfilled.

The mectupzi effendi is the grand vizir's first secretary, whose business it is to transcribe all the letters directed to the governors of towns and provinces, containing his master's commands. These letters he signs with the title of fadir ali, or sublime minister, (the grand vizir never signing his own name,) which are afterwards delivered to the mugurdar, to be confirmed with the impression of the royal.



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royal signet. The mussur aga is colonel of the body of janissaries chosen out of the life guard, who are to attend upon the grand vizir's person whenever he appears in public, to be in constant waiting in his seraglio, and remain upon guard at the gate of his divan. The ghafas bashi is colonel of the body of janissaries destined to put in execution all sentences of death. The giedicli lerlmini is chief of the giedicli zaims, a horse guard of young gentlemen, who have certain portions of land assigned them in consideration of their services. The bostanzilar oda bashi is captain of the bostanzis; the delli bashi is captain of the band of dellis, another horse guard; and the giounlar aga, head of the volunteers; all which different bodies of troops are to attend upon the person of the grand vizir in the divan. The Tartar agasi is the captain of the company of Tartars, who are employed as couriers to transport their master's orders into the remotest provinces with the utmost expedition. The vizir azem is obliged every day to give public audience in his divan, for the administration of justice, and the decision of all disputes and controversies, that may arise among the Grand Signor's subjects. On Fridays are present at this assembly the cadilefchiers, or chief judges of Romelia and Natolia; and on Wednesdays the stamboul effendi and the galata mullaffi. All the persons, whom I have taken notice of before, that are present in the divan, are obliged to stand strait up with their hands crossed before them in a posture of submission, and none but the grand vizir and the two judges are allowed to sit down, the one in a magnificent throne at the upper end of the hall, and the others at a considerable distance on each side of him. In this assembly is maintained a most profound silence, none but the two teschieresis, who read the memorials with a loud voice, being permitted to utter the least word. The Grand Signor's divan, which is held



held every Tuesday, is much more numerous than this, though the affairs, that are carried on in it, are of little consequence. This assembly is held in the royal seraglio, to which, on the day appointed, the grand vizir, and all the ministers of state, repair, excepting the chiagia, who attends his superior to the gates of the seraglio, where he takes his leave of him, in order to go and fill his place in his own private divan. On this day every one is dressed in his habit of ceremony, that the assembly may appear with a greater face of solemnity; the whole affair being only a piece of shew and ostentation, designed to amuse the people by making them believe that their sovereign, by informing himself of their differences, interests himself in the strict performance of justice. In this, as well as in his own private divan, the grand vizir sits president, while the Sultan, from a lattice window, looking into the hall, takes cognizance of their proceedings, without making his appearance; and though he very well knows that the whole is no more than a matter of form, in order to carry on the farce, he frequently sends for the vizir azem, seeming to give him instructions about the sentences, that are to be passed. After the ceremony is over, all the ministers and persons of distinction, that assisted in the assembly, are entertained at the Grand Signor's expence, at different tables, according to their rank and employments; and to the janissaries, who attend with their aga, is distributed the accustomed zorba or soup, which when (as it often is) refused, is a certain sign of an approaching rebellion. The principal minister employed in the finances is the tefterdar effendi, or high treasurer, into whose hands are paid all the different articles of the public revenue, as well as all forfeitures and confiscations. Upon him depend the farmers of the revenue, such as the muassils, who are commanders of provinces where there is no pacha;



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the vaivodes, officers of the same nature, but of an inferior rank; the gharazis, or tribute gatherers, and the giumruczis, or customers. The tefterdar effendi has power to send commands in the name of the Grand Signor, throughout the whole extent of the empire, relating to all affairs, that come under his direction, in the same manner as the grand vizir, whose orders he is allowed to oppose, according to the circumstances of the public chest. His court, besides the usual attendants of all pachas, is composed of many officers belonging to his employment; who, enjoying posts of great honour and consequence, are every day obliged to be present in his palace, there to receive his orders relating to their respective charges. Of these the chief is the buiuc rufnamezi, or commissary general, who keeps an inventory of all sums of money due to the public; to which end many chiatipis, or clerks are employed by him in giving informations of the debtors, and the sums that are due; whence he accordingly makes his report to the tefterdar. The bas muasse-bezi is the master of the rolls, who keeps the registers of all the public effects both in land and moveables; as also of all donations and privileges given by the Sultans to particular nations or families; and the lists of all the conquered cities, towns, and fortresses, together with the value of every particular land, and the amount of all tributes, taxes, and duties. The tefter emini is the keeper of the archives, to whose care are entrusted all the books containing the accounts of the appenages of the royal family; of the fiefs and timars, which are the portions of land set apart for the payment of the cavalry. The nizanzi effendi is the person who, upon all royal commands, stamps the Grand Signor's cypher, named turà. The terfanè emini is the inspector general of the arsenals and dock yards, whose business it is to furnish all manner of stores and materials



materials for keeping the royal fleet in repair. The *saer emini* is the chief master of the works; to him are entrusted the sums necessary for the building of all public structures, and keeping the old ones in repair. Upon him also depends the *meimar bashi*, or first architect, and the *suolzi bashi*, head of the *suolzis*, who are employed in building and repairing the aqueducts. The *tophanè effendi* is director of the foundery of cannon, mortars, &c. and the *teraphanè effendi* inspector of the mint. The *gharaz muassebezi* is the chief tax gatherer, to which end he, every year, distributes throughout the empire certain new papers of different colours, and sealed with new seals, which are delivered to every subject to shew as a testimony of their having paid their *gharaz* or capitation. The *bas bashi culu* is the chief exactor of all public debts, who has power to seize upon and imprison the debtors, and to search and seal up the houses, that are under sentence of confiscation. The *malie teshchierezifi* is the chief of the secretaries office, in which are registered the commands of the *tefterdar*. The *atli mucabelezi* is the person that keeps the register of the cavalry, as the *giagia mucabelezi* does that of the infantry. The *baruthanè emini* is the superintendant of the powder mills; the *stamboul giumrucchifi*, chief customer of Constantinople; and the *gharazi bashi*, exactor of the taxes in that capital. All these and many other officers dependant upon the *tefterdar* are changed every year; but their subalterns, or *cal fas*, on account of their being well skilled in the duties of their different employments, are continued till they are promoted to some more considerable post. The remaining officers, that are chosen out of the body of *osmanlis*, are the *spahilar agasi*, or general of the cavalry of the *spahis*. This order of militia is distinguished in the field by small red standards, which they carry fastened to their lances; their number is twelve

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thousand. The felictar agafi is general of the cavalry of felictarlis, who bear yellow standards, after the manner of the spahis, whom they equal in number. Among these two bodies are many considerable offices; the chief of which are those held by the chiagia, or lieutenant general; the alai beis, or commanders in all the different provinces, and the baus zaus, or major general. The miri alem is the superintendant over the standards, whose business it is to deliver to each new created pacha his particular standard, and the other ensigns of his employment; in return for which he is always presented by the pacha with a horse and furniture of one thousand piaftres value.

In the order of the ulemahs are comprehended all lawyers, judges, priests, and persons employed in the explanation and practice of the religion and laws. The chief of this body is the segh iflam, more commonly known by the name of mufti, who acts with an absolute authority over the whole order of ulemahs, dealing punishments and rewards to his dependants, according to the dictates of his own will and pleasure. He has a power of putting an end to all controversies in the two articles, that come under his direction, by a very short and absolute decision termed fetufà; which no person whatever dares presume to contradict. In all public ceremonies he takes place of all pachas, and even of the grand vizir himself, who treats him with signal marks of distinction and respect; as he is supposed to be a person of the highest learning and sanctity. The cadileschiers of Romelia and Natolia are military judges, who are obliged to attend the army whenever the Grand Signor makes a campaign in person. The stamboul effendi is chief judge, and inspector general over the city of Constantinople; his business, besides that of administering justice, is to use all precautions to prevent the metropolis from labouring



labouring under a scarcity of provisions; to set prices upon all provisions and commodities; to hinder false dealing in trade, by sending out his subalterns to visit all tradesmen's shops; and to punish all such as shall be found guilty of any frauds in their dealings. The galata mulaffi, the eiup mulaffi, and the ischiudar mulaffi, are administrators of justice in the different districts, whence they take their denominations; and all other judges, throughout all the provinces of the Turkish dominions, are distinguished by the names of mullahs, cadis, and naips. All these employments, excepting that of the segh islam, are to be held no longer than the space of a year. The mudereffis are young men, who apply themselves to the studies of law and religion, in order to qualify themselves for the office of mulla; being instructed to that end in the seven colleges of Constantinople, belonging to the seven royal mosques; where they have at the same time an opportunity of gaining a proficiency in many other sciences, there being professors in several different branches of learning.

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Having now finished the order of the ulemahs, I come to that of the aschieris, under which are numbered all the several bodies of infantry; the chief and most powerful of which is that of the janissaries, instituted by Amurat the first, surnamed the conqueror, in the year of Christ one thousand three hundred and sixty-one. Hagi Bectas, by nation a Persian, one of those fanatics, who by the Turks are esteemed holy men, was the first person who suggested to the emperor the establishment of this order of militia. After its institution he blessed it, and made it a present of the sleeve of his outward vest, to serve as a model for the cap, which to this day is worn by the janissaries in all public functions. This order is divided into three different bodies, distinguished under the symbols of different animals;

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as the sampfunzis, or bull dogs, the zagarzis, or hunting-dogs, and the turnazis, or cranes. There are also the orders of folacs, and azem oglans, out of which are chosen those janissaries, who are destined for the Grand Signor's guard. Whenever the Sultan goes to war, these two first orders, in their march, are preceded by a certain number of the animals, by which they are symbolized; of the sampfunzis an hundred men are employed in leading fifty dogs, two to each dog; the zagarzis acting in the same manner. These five bodies are divided into many different legions or regiments, which are distinguished from each other by their numbers, and the devices, which they bear in their military ensigns. Each of these regiments have their separate quarters, and are governed by their own particular officers, such as the zorbazi, or colonel; the oda bashi, or lieutenant colonel; the vechil gharz, or paymaster; the bairactar, or ensign; the bas eschi, or ancient; the aczi, or victualler, and the cara culuczi, or chief serjeant. Every one of these regiments is composed of from four to five thousand men; and the whole body of janissaries kept in pay, in time of peace, is forty thousand, though in case of a war it is never less than one hundred thousand; and is frequently augmented to a much greater number, according to the circumstances of public affairs. This formidable order of militia was, by its first institution, very well calculated for the defence and support of the Turkish empire; but may be said at present to subsist only for its ruin and destruction. The janissaries were, in the beginning, chiefly sons of the Grand Signor's poor Christian subjects, and their number confined to twelve thousand. These being taken in a very tender age from the midst of penury and want, were educated at the Sultan's expence, furnished plentifully with all the necessaries of life, and from their childhood trained up in a strict military discipline.

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This manner of education soon taught them to forget all the ties of parentage and relation, and to look upon their sovereign as their only friend and father; in whose service they were always ready to spill even the last drop of their blood. But by a series of time the rules of their institution being broken through, and all sorts of people allowed to enter themselves of the order, they encreased indeed in number, but by degrees neglected that discipline, which had rendered them the terror of their master's enemies; and in exchange for it imbibed that spirit of sedition, for which they have been ever since so famous, and which has often produced the most fatal consequences. The general of the janissaries is the janissar aga, who has absolute power over all those, who are enrolled in that order of militia, as well in the metropolis, as in all the cities and fortresses throughout the whole empire. His court is very magnificent, since besides the equipage of a pacha, to which rank he holds himself equal, he is always attended by many inferior generals and officers, and followed by the first regiment of janissaries, called birinzi, destined for his guard and service. The chiagiafi is the zorbazi of one of the regiments, who is employed as lieutenant under the janissar aga, in his absence administering justice, and maintaining the military discipline among the soldiers of that rank. He also is the person, that introduces all officers of distinction to the presence of the general. The petamalzi, colonel of another regiment, is also assistant in the seraglio of the janissar aga, whose business it is to be watchful for the advantages of the public chest, by collecting the effects of the deceased janissaries. The bas zaus, cuzuc zaus, with a prefixed number of inferior zaufis, and the mumzis, and zoadars, are destined to accompany the general in his public cavalcades, to patrol round the city in the night time, to visit the taverns and coffee houses,

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and to imprison all drunkards and quarrelsome people. The power of the janissar aga over all his inferiors is so unlimited, that all rewards and punishments pass through his hands. He gives and takes away all employments, and passes sentence of death upon whatever person he thinks unworthy to live. He every day gives public audience in his divan, for the punishment of such offenders, as have fallen into the hands of the patrole, and those of his own body, who have been adjudged guilty of any crime. Frequently he himself rides round the city, either in public or in private, taking cognizance of all disorders, and putting a stop to the ill consequences, that might arise from riots and seditions. The cul chiagiafi is lieutenant general of the whole body of janissaries, whose duty it is to be thoroughly informed of the laws and institutes of the order, to correct all abuses, and to be watchful in the maintenance of all grants and privileges. The zagarzi bashi is general of the zagarzis; the sampfunzi bashi, of the sampfunzis; the turnazi bashi, of the turnazis; the solac bashi, of the solacs, and the stamboul agafi, of the azem oglans. The giafizi effendi is the chancellor of the order, and the janissari effendisi the register, under whom there are many chiatipis or clerks. All these officers live in great splendour, having many subalterns employed in seeing their orders strictly fulfilled, together with a numerous body of servants and other attendants. On Tuesday the janissar aga, with all his officers and generals, comes to the Grand Signor's seraglio; where he assists in the divan. On Wednesday, with the same ceremony, he pays a visit to the grand vizir, and the vizir chiagiafi; and on Friday attends the Sultan to the public mosque, helping that monarch to alight from his horse, holding him by one arm, as the chifler aga does by the other, till he comes to his seat in the mosque. The zebezis are another body of infantry, established



established to be a curb to the insolence of the janissaries, which design is so far from having taken effect, that in all seditions, which have been promoted by the janissaries, the zebezis have shewed themselves always ready to join them, and by augmenting their number to render the insurrection more dangerous. Their government and divisions are after the same manner as the janissaries, whom they exceed in the article of pay, which is considerable; whereas the others have no more than seven aspres a day. Their quarters are in that part of the city called zepghanè, which is near Santa Sophia. In this district is the public arsenal, to the guard of which this body of troops is destined, as well in the metropolis, as in all other cities and fortresses throughout the empire. Their number both in time of peace and war is thirty thousand, which is never augmented, it being judged more for the advantage of the Grand Signor's forces to encrease the body of janissaries, who are usually better disciplined, and of greater courage than any other order of militia. The chief of these is the zebezi bashi, who has the same authority over those of his order as the janissar aga; the zebeziler chiagiafi is lieutenant general; the zebeziler chiatipi, register of the order; the bas zaus, brigadier, and the zorbazis, colonels.

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The topzis, or canoniers, form another rank of infantry, having their quarters in Topghane, which is the foundery of canon, mortars, and all other warlike instruments. The chief of this body is the topzi bashi, after whom may be mentioned the topzilar chiagiafi, the topzilar chiatipi, the bas zaus, and the zorbazis. These are the three principal orders of foot militia, which together, in time of peace, amount to the number of ninety thousand men; that is, forty thousand janissaries, thirty thousand zebezis, and twenty thousand topzis. There are, however, several inferior ranks of militia,



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such as the comparazis, or bombardiers, the chief of whom is the comparazi bashi; which office is at present held by the celebrated monsieur Bonneval, with a salary of ten thousand piaftres. The lagumzis, or pioniers, acknowledge for their head the lagumzi bashi; and the top arabazilars, who have the care of the gun carriages, are under the direction of the top arabazi bashi. These three last ranks of militia are paid after the manner of the cavalry, each man having a portion of land assigned to him sufficient for his maintenance.

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The levents, or troops set apart for the marine service, is an order of soldiery instituted in imitation of that of the janissaries, with whom they enjoy the same rights and privileges, differing from them in nothing but their pay, which is much more considerable. They are directed by their own particular officers, who are, however, all subject to the capitan pacha, or lord high admiral. The residence of this great officer is in the arsenal of Constantinople, where he keeps a most magnificent court, inferior to none, in the number of his attendants, but the grand vizir himself. Under his jurisdiction are all public slaves, both such as remain in the prisons of the arsenal, and those who serve on board the ships of war. To him belong the revenues of the greatest part of the islands of the Archipelago; the inhabitants of which scarcely acknowledge any other sovereign. When he is on board his fleet, his authority extends over all maritime places, where he acts with a most absolute and despotic power.

The terfanè chiagiafi is the chief superintendant of the dock yards and arsenals; he is commonly a pacha of two tails, invested with a power to punish the levents, when they are by him found guilty of promoting any disorders or irregularities. The capitan pacha has the disposal of all naval preferments, and has under him three inferior admirals,



admirals, the capitana, the patrona or vice admiral, and the reala or rear admiral; who are distinguished by the places where they hoist their flags, which are always red; the first upon the main-top-mast, the second upon the fore-top-mast, and the third upon the mizen-top-mast head. The commanders of the galleys are called beys, who are obliged to build and arm their galleys at their own expence. The Grand Signor, however, who allows to each bey a fixed salary, furnishes them with men to labour at the oars. The Turkish fleet is not very numerous, since the utmost number of ships of war, properly so called, is little more than fifty, including the caravels or frigates under forty guns. In case of necessity, however, the Grand Signor could, in a very short time, put to sea a fleet of above one hundred sail, by commissioning the large merchant ships, that trade to Alexandria, which are built each of them to carry sixty, some seventy and eighty guns, and designed to serve both for trade and war. Besides all the states of Barbary, upon summons, are obliged to furnish the Grand Signor with their whole naval force, which at a moderate computation is thirty sail; so that upon any emergency the Sultan might send out his capitan pacha, at the head of a fleet of one hundred and thirty ships, besides galleys and galliotes, of which he always maintains a very considerable number in commission. The Turks are for the most part very little skilled in the rules of navigation, and have less knowledge in fighting their ships than any nation in the world, insomuch that in a sea engagement they have little more than their own bravery to depend upon. They are indeed acquainted with the use of the compass, notwithstanding which, they seldom care to venture out of the sight of land, so that in their voyages from Alexandria to Constantinople they

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cross over immediately to Cyprus, and from thence coast it along till they arrive at the Porte.

The last and most ignoble order are the *raias*, under which name are comprehended all inhabitants of villages; the Tartars, Arabs, Curdes, and Turchomenians; as also all artizans, whether Mahometans or of any other sect; together with the Greeks, Jews, and Armenians. The Turks, who live in the villages, are a people wholly rude and unpolished, and consequently strongly attached to the superstitious part of their religion. They pretend to have derived their name from Turc, son of Japhet, first king of Turchistan and Turan, of whom the Tartars also boast themselves descendants. These people are held in the utmost detestation by the Persians and Arabs, who look upon them as a nation naturally barbarous and obstinately ignorant. The present Turks are a mixture of all the different nations of Asia and Europe, who, during a long series of time, have embraced the Mahometan faith, invited thereto either by the hopes of freeing themselves from the rigour of their tyrants, or by the expectation of bettering their fortunes, being thereby exempted from the payment of the *gharaz*, or capitation tax, which is exacted from all subjects, that do not profess Mahometism.

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The Tartars subject to the Grand Signor inhabit the *Crimæa*, *Cuban*, and the provinces bordering upon the Danube. Wholly given to plunder, they entirely neglect the cultivation of their lands, living upon the products of their rapine and excursions. Their chief effects consist in herds, breeds of horses, and slaves, which they dispose of to the Turks in exchange for food, cloathing, and other necessaries of life. Their universal character is, that they are barbarous and ignorant, but sober and indefatigable. There are no troops in the



the world more proper than these for making a sudden incursion into a country, and bringing away whatever they can lay hands on, since the action is performed before it is possible for the enemy to receive notice of their motions. Their arms consist in a lance, a scymetar, and a bow and arrows; all which weapons they manage with great dexterity. In their marches they usually carry with them one or two spare horses, in case any accident should happen; the whole success of their expeditions depending upon the swiftness and activity of their steeds. Their whole store of provisions consists in a sort of paste, composed of flour mixed up with mare's milk, which they dissolve in a bowl of water, that serves them at the same time for both victuals and drink; this sort of food is called by them chimus. If they happen by accident to light upon a piece of raw meat, to save themselves the trouble of dressing it, they cut it in slices, which they put between their saddle and horse's back; from whence, after a few hours, they take it out, and feed upon it with the utmost greediness. The flesh, that they most commonly dress in this nice manner, is that of their horses rendered useless by sickness, or any other accident; and their appetites are so good that they are not in the least squeamish, though it should be full of sores and ulcers. The immediate sovereign of this barbarous nation is the Tatar Ghan, or king of the Tartars. This prince is, however, tributary, and subject to the Grand Signor, who invests him in his office, and deposes him according to his will and pleasure. The ghanship is, notwithstanding, hereditary, having remained for a long time in the hands of the descendants of that famous conqueror Zinghis Ghan. The Ottoman Porte, in order to maintain its right and superiority over these provinces, acts with a sort of policy, that contributes in great measure to the continuance of their authority over a nation

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TARTARS. ever ripe for rebellion, whose chief subsistence is war, and which is naturally jealous of the rights of their sovereign. The Grand Signor requires, as hostages for their obedience, all the princes of the royal blood, whom he maintains in a very handsome manner, dispersing them through different cities of his empire, where they are brought up with all the honours due to their rank and condition. From among these princes the Sultan, when he is resolved to depose a Tartar Ghan chuses a successor, by which means the sovereignty always remains uninterrupted in the same family. Besides this method of keeping the Tartars in subjection, the Grand Signor puts in practice another, which is that of building strong fortresses, and maintaining numerous garrisons in the very heart of their country. Such are the cities of Cafà and Gieni Calè, the former of which is remarkable for its strength, which is chiefly the work of art, and the other upon account of its situation, which renders it almost impregnable. The castles also of Precop and Chilburn are capable of maintaining a siege against a more skilful enemy than the Tartar. The ministers and officers under the Tatar Ghan, who are always chosen from among the chief nobility, are distinguished by the title of mirzah, or lord. The calga sultan is the generalissimo of all their forces, and the two seraskier sultans are generals of different provinces, the one of Bessarabia, and the other of Cuban, both dependant upon the calga sultan. These three generals are all of them princes of the blood. The court of this prince is composed of a great number of officers and servants, who are all under the direction of his grand vizir, who intermeddles only in the political part of the government. The Tartars, after the manner of the Turks, have a mufti, who is the head of their religion, which is also Mahometan; and two cadileschiers, who are the supreme judges. The  
revenue



revenue of this kingdom is very inconsiderable, infomuch that a Tatar Ghan would not envy the riches of Cræsus, if he could but once see himself master of ten thousand pounds sterling.

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The Arabs boast of a greater purity than any people in the world, having, as they affirm, since their original, received no mixture with any nation whatever. They trace their beginning from Jarab, son of Joctan, and grandson of Heber, one of the immediate descendants of Noah. This people was in process of time encreased by their conjunction with the Ishmaelite Arabs, descended from Ishmael son of Abraham. They are divided into two bodies; the one is composed of those, who live in villages; and the other of those, who have no other habitations than their tents; which they pitch in different parts of the desert, changing their situation according as they find it more or less agreeable. The characters of these two bodies of Arabs are as different as their ways of life; the inhabitants of the villages are unfociable, cruel, ignorant, avaricious, obstinate, and treacherous; while the others are endowed with a most signal probity, apply themselves to letters, are admirers of eloquence and knowledge, sober, affable, and generous; having hardly any vicious quality, except that of being strongly addicted to revenge, with which they are so far transported, that for a murder committed only by chance they are scarcely contented with the utter destruction of a whole tribe. The country inhabited by this people is divided into three parts; Arabia Felix, Arabia Petrea, and Arabia Deserta. The kingdom of Yemen is in the first of these divisions, in which the Hemiarites reigned two thousand years before the establishment of Mahometism. The most celebrated province in this district is that of Hegiaz, as it comprehends the two holy cities of Mecca and Medina. The inhabitants of the desert are divided into many tribes, every one of which

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which has its particular denomination, and is governed by its own prince or segh, whose sovereignty is hereditary. The Arabs, who live in the towns and villages, apply themselves to the cultivation of their lands, and the care of their flocks and herds. The inhabitants of the desert look upon these as employments unworthy a man. These as well as all domestic offices are left to the care of their wives; while the husbands are exercising themselves in feats of horsemanship, in the management of their lance, or in the chase of wild beasts; which are their three principal amusements. Their food is bread just taken out of the oven, mutton, kid, venison, milk, butter, and cheese; and their drink water. Their dress is very plain, either of cotton or wollen, the manufacture of their women, who perform all the offices, that in other countries belong to the men. The union, that reigns among them is unexampled; every one is ready to sacrifice his life for the common cause, nor do they ever think of sparing their blood, when it is to be shed in defence of the honour and dignity of their tribe and nation. Frequent are the wars, that happen between one tribe and another, which are never pacified but by the intervention of a third, that offers itself as mediator, and sometimes as guarantee. Their arms consist in a scymetar and long lance, which they manage with more than ordinary skill and dexterity. Their horses are the best in the world, being of an incredible swiftness, capable of resisting the strongest fatigue, and requiring very little nourishment, their usual food being chopped straw, in a scarcity of which they can sustain themselves a great while with the shrubs, that they find in the desert; or with the barks of trees, if they have the good fortune to meet with any. They acknowledge the sovereignty of the Grand Signor by a small tribute, which they pay yearly to the pacha of Babylon, more as an  
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acknowledgment of his being the chief of their religion than upon any other consideration. As for power or authority he has absolutely none over them; being, as I have already said, obliged to buy the passage of the caravan of Mecca at a very considerable price, which more than repays them for their yearly tribute.

ARABS.

The Curdes are a people descended from the antient Persians, who, after the example of the Arabs, despising the restraint of living in fixed habitations, make use of no other covering than their tents, which they remove as soon as they are tired of the place of their settlement. Their original habitation was that part of Mount Taurus, which separates Media from Armenia; in process of time they introduced themselves into Assyria, towards the banks of the Tigris and Euphrates; whence all that country took the name of Curdistan. These, after the manner of the Arabs, of whom they profess themselves to be imitators, are divided into many tribes, each of which is governed by its own particular segh or prince. Some of this nation apply themselves readily to learning, insomuch that among them are to be found many ulemahs, who are held in the highest esteem by other nations, upon account of their knowledge. They are, however, for the most part of a cruel and bloody disposition, subsisting, like the Tartars, wholly upon their robberies. The Curdes are, in the same manner as the Arabs, divided into two bodies; the first of those, who live under tents; and the second of those, who inhabit towns and villages. The principality of Loristan, the capital of which is Ghurmavat, which forms a part of Assyria, is inhabited by this people; who, although they are at present subject to the king of Persia, were not long since governed by their own princes. Those of Irac Arebi, the countries of Zengene, Bazilan, Chioi, Zaf, Bebe, Amadia, and others, notwithstanding they are commanded by

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**CURDES.** their own beis, are subject to the Grand Signor, whose sovereignty they acknowledge by an annual tribute paid into the hands of the pacha of Babylon.

**TURCHOMENIANS.**

The Turchomenians derive their original from a nation of Turks, who, soon after the foundation of their empire, separated themselves from the rest of their countrymen, choosing to lead a wandering life, living under tents, without having any fixed habitation. Some time after their division they came into Natolia, where they subdued several provinces, out of which they erected two principalities, called in their language Ac Coinlu and Cara Coinlu, or the white and black sheep; which were the devices painted in the ensigns of their princes. At present they have no other habitation than their tents, where they lead a life much after the manner of the Curdes, only that they excel them in industry, taking some sort of pains in the cultivation of their lands, and the care of their flocks, herds, camels, and horses, in which their whole riches consist. They are, however, much more hospitable than the Curdes; generous, affable, and ready to assist the distressed, who put themselves under their protection. Their horses, for excellence, fall little short of those of the Arabs; and the horsemen, though not quite so expert as the others, perform their exercises with very great skill and activity. Their chief diversions are hunting and robbery; but they are not so cruel as the Curdes, seldom committing bloodshed but in a case of absolute necessity. Among their women are to be found the most perfect beauties, excelling the females of all other countries in the fineness of their skins and the regularity of their shapes. They are all of them very good horsewomen, accompanying their husbands in their robberies, and assisting them in plundering such as unhappily fall into their hands. This nation, after the manner of those



those already mentioned, is divided into many different tribes, TURCHOMENIANS. each of which is governed by its own particular bei; while the whole body is under the direction of the Turcman agasi, who is employed by the Grand Signor as their governor, and the exactor of the tribute, which is annually paid into his hands, and by him transmitted to Constantinople. Among these wandering nations are to be found more emirs, or descendants of Mahomet, than in the other parts of the Turkish empire. The word emir signifies prince or chief: all such as can prove their descent from the prophet are distinguished by that title, and by their turban, which is bound round with green gauze instead of white muslin. This name of emir was given first to the caliphs, who afterwards assuming that of sultan, made it over to such as could prove themselves of the family of Mahomet. The chief of this body is the nachip effendi, one of the chief ulemah emirs of Constantinople, who being invested with that charge by the Grand Signor, together with those under his direction, enjoys many signal rights and privileges above other musulmen.

The Greeks, who are also comprehended under the order of raia, GREEKS. are in greater number than those of any other sect, excepting the followers of Mahomet, being a people very much given to trade and industry. They are to be found, not only in their own country, but dispersed throughout all the cities dependent upon the Grand Signor, where there is any traffic and commerce. They are a people of a very lively genius, endowed with strong abilities for whatever they apply themselves to, cunning and artificial in their dealings, and for the most part of a temper addicted to mirth and gaiety. They are, however, very great flatterers, abject and insinuating, and generally treacherous in affairs relating to their own interest.



GREEKS.

interest. In their diet they are sober and abstemious, and their whole way of living very frugal and sparing. The patience, with which they bear the Turkish yoke, has also been mentioned by many as one of their most shining qualities; though to me it appears in a very contrary light, since it seems rather owing to a want of spirit, than any noble motive. There is no people in the world more attached to their religion; the tenets of which, however severe and rigorous, they observe with the utmost strictness. They fast, not only every Wednesday and Friday, but, including their saints' days and their lents, above two thirds of the year. The principles of their belief are very little different from the Roman Catholics, consisting chiefly in the denial of the sovereignty of the pope, in whose room they acknowledge a patriarch, who in affairs of religion acts with an equal authority and infallibility. They indeed deny the existence of a purgatory or middle state, but believe that there are some sinners, who are damned for a certain space of years, till they have purged off their crimes in the flames of hell, after which they are admitted to the joys of the blessed. Those, who betake themselves to the monastic life, are held among them in great esteem, and are looked upon as persons, who deny themselves all the comforts of life purely with the design of rendering themselves more acceptable in the eyes of God. They acknowledge four patriarchs, or heads of the church; the chief, who is the patriarch of Constantinople, names the other three, who reside in Jerusalem, Alexandria, and Antioch. By each of these are constituted all the archbishops and bishops under their particular districts; who, as well as their superiors, are obliged to buy their preferments at a very high price, simony being a vice wholly prevailing in the Greek church. The whole body of their clergy is buried in the profoundest



foundest ignorance, many of the meaner sort not being able to read or write. It is sufficient for them to sing out the mass, which is taught them by rote; but as for the explanation of the articles of their religion, they can go no further in it than a person, who scarce knew that there was such a sect in the world. GREEKS.

The Roman Catholics, who are not very numerous in the Turkish dominions, are for the most part such families as have embraced that religion, when the Venetians were masters of the greatest part of Greece. There are indeed capuchin friars sent from France, who act as missionaries in almost every island of the Archipelago, as well as in the most considerable cities upon the main land; but with so little success, that within these late years many of their convents have been deserted, greatest part of the fathers having embraced the Turkish religion, and the others returned into their own country, hopeless of gaining any thing upon the minds of a people resolved to be obstinate in their errors. ROMAN  
CATHOLICS.

The Armenians, who are much more numerous than the Roman Catholics, are dispersed throughout all the trading cities of the empire. They are a people of the utmost avarice both in their trade and way of life, like the Jews, whom they resemble in every particular, except their religion. The doctrine of their church is very little different from that of the Greeks, though their penances are not so rigorous, nor their faith so well inculcated into them; since it very frequently happens that they embrace the Mahometan religion. They acknowledge a patriarch after the manner of the Greeks, who resides in Constantinople, and has almost an absolute authority over the inferior clergy. ARME-  
NIANS.

The Jews are very numerous in all parts of Turkey, particularly Constantinople, where they enjoy very great riches, which they gain JEWS.



Jews.

gain by applying themselves to all branches of trade, in which they seldom fail, either by fair or foul means, acquiring a very comfortable subsistence. They are, however, in these as in most other countries despised, and looked upon as a most unworthy race of people, who are suffered only in the government as a necessary evil, being of service to it on account of their disposition for trade, which they promote in all parts, wherever they make their settlement. All the subjects of the Grand Signor are comprehended in these four orders of osmanli, ulemah, aschieri, and raia; and, excepting those of the last rank, all who enjoy employments may be almost affirmed to be inhabitants of Constantinople, where, receiving their education from the hands of the great men, they are afterwards by them dispatched into different parts of the empire in public characters, where they always maintain their dress and customs unchanged, which are in many particulars contrary in the remoter provinces to those in practice in the metropolis.

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The pachas of three tails, who are commonly known by the title of vizirs, are forty in number; they are sent out by the Grand Signor as viceroys or commanders of provinces, over which they are allowed to act with an unlimited authority. Their courts are very magnificent, and their attendants numerous, especially when they are allowed a guard of horse levants, to keep in awe the Tartars, or to subdue a rebellious tribe of Curdes or Turchomenians. The pachas of Babylon and Cairo bear all the ensigns of royalty, appearing in public with the same attendants as the Grand Signor. The distinction of their grandeur is in three horses' tails, which are always carried before them as a sort of standard fixed to a long pole, that they may be exposed to the sight of the people. The pachas of two tails, who are governors of smaller provinces, are called miri



miri miran. Their subjection to those of the first rank is so great, that one of these meeting a pacha of three tails, is obliged to dismount, to come up and kiss the hem of his garment, and to walk by his side, till he shall order him to remount his horse. Those of one tail are known generally by the name of miri, and bey or lord: these are commanders over places still of less consequence; and though in their own districts they act with an absolute authority, yet if their province or city is visited by any superior officer, the command remains in his hands during the time that he stays in the place. Each of these officers or pachas have, in their several provinces, the same subalterns under them for the administration of affairs, as those I have already taken notice of, when speaking of Constantinople; such as the tefterder, janissar aga, &c. who are all dependent upon their chiefs residing in the metropolis. The alai beis, who are commanders of the spahis, are not qualified for that employment, unless they have been zaims, or giedecli zaims, which are bodies of cavalry composed wholly of nobility, having large portions of land assigned them by the government, in consideration of which they are, in time of war, obliged to arm a certain number of domestics, and to appear in person at the head of their troops. In all the cities and fortresses of the empire, besides their private garrisons, composed out of their own inhabitants, are distributed a certain number of janissaries, zebezis, and topzis, who are governed by their respective officers. The militia of the provinces set apart solely for the defence of the cities and fortifications, are those who are known under the denomination of giecli culù, disdarli, and asap. These three orders of militia never go to war, and seldom change their garrisons, being chiefly the inhabitants of the countries for the defence of which they are raised. The giecli culù are a sort of janissaries, who are

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under the command of the giecli agafi. To the disdarlis is generally entrusted the defence of all citadels, being subject to the disdar aga, who is usually governor of the city; and the asaps are a body of light horse headed by their chief, who has the title of asap agafi.

As I have now gone through all the offices and employments of this great empire, I will proceed to their government, beginning with an account of their royal family, who are descended in an immediate line from Osman, the founder of the Turkish sovereignty. It is well known that the monarchical, which is more ancient than any other form of government, has for time immemorial been exercised over the people of Asia; who, seeming as if they had no knowledge of the sweets of liberty, have always laboured under the yoke of despotic power. The Turks, following the example of their predecessors, readily gave in to their unaccountable doctrine, which taught them to imagine that the divinity was characterised in their sovereign, who was by him commissioned to act as his vicegerent upon earth. His commands in writing are by them called ghat sherief, or noble and sacred characters, which are held in so great veneration, that a Mahometan, who should shew any difficulty in giving blind obedience to the orders of his sovereign, would be esteemed as a traitor and infidel, acting in open defiance of their prophet, who in the alcoran expresses himself in the following manner: "Obey God as much as it lies in your power, but act with  
" a greater resignation to the ordinances of your prince." In effect this monarch, in order to attract more reverence to his person, flies all human society, having no intercourse with any of his subjects, excepting those few ministers, who by their employments have free access to his presence. When he appears in public, his attendants are so numerous, and his equipage so magnificent, that it strikes a  
secret



secret awe upon his subjects, who behold him with the same eyes of admiration, that they would a divinity. If this outward pomp has its desired effect upon the minds of the people, the private behaviour of their prince should give them all the reason in the world to be discontented with his administration; since the sovereign, who by his character ought to look upon himself as the father of his people, and employ himself wholly in procuring their welfare and happiness, is so far from having these considerations at heart, that, shut up within the narrow inclosure of a seraglio, totally ignorant of the laws, maxims, and institutes of his country, and of the affairs relating to the government of his people, he acts upon no other principle than that of blindly giving credit to the interested accounts of his ministers; to whom he so wholly abandons the direction of the state, that the people, unable to bear their tyranny and vexations, are obliged to assert their rights by frequent and violent insurrections. Instead of endeavouring to render his character of absolute monarch less odious to his subjects, by an affability in his behaviour, and a freedom of access to his person: instead of listening to the complaints of his people, and recompensing the virtuous by bringing the unjust to condign punishment; he on the contrary maintains so great a distance between himself and his inferiors, that his chief ministers, his pachas, generals, and even his brothers are looked upon as his slaves. However, notwithstanding the great difference, that is observed between the monarch and the rest of his kindred, is hereditary, the eldest prince, who is born during the time that his father is reigning Sultan, always succeeds to the empire. The birth of a prince is celebrated with public demonstrations of joy, throughout the whole extent of his father's dominions. Till the seventh year of his age he remains under the care of his mother,

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after which period his education is entrusted to one of the officers in the seraglio; who is thereupon invested with the title of lala, or governor. It is his duty to attend his pupil wherever he goes, and to have him instructed by the most approved preceptors, both in the tenets of his religion, and in the performance of all manly exercises. During the reign of their father the princes, his sons, are exposed to the public view, following the Sultan in his cavalcades. They are allotted magnificent apartments in the seraglio; have large revenues for their maintenance; and are attended with all the deference and respect due to their high station. Upon the death or deposal of the father, immediately upon the accession of one of their brothers to the throne, they are shut up in separate apartments, from which they are allowed to go out but twice a year, (on the first days of the beirams,) to kiss the hand of the reigning Sultan. Nor is their imprisonment their only misfortune, since their court is dispersed, their revenue diminished, and their numerous attendants decreased to a few women and black eunuchs; being denied all sort of intercourse with mankind. Upon the death of one of these princes the janissar aga with the cul chiagias, and the two cadileschiers, go to the seraglio, where they examine the corpse naked, in order to discover if there are any marks of violence; which if after their search they have any reason to suspect, they do not fail to demand justice, and resent the affront put upon them, since the body of janissaries are security to the people for the lives of the young princes.

If the male part of the royal family may be justly termed the most unhappy, the females may, on the contrary, be affirmed to enjoy the most happy state of any in the whole Turkish empire. These princesses, as it is contrary to the law for them or their children to succeed to the sovereignty, are by no means looked upon with an  
eye



eye of suspicion. When they are arrived at years of maturity, they never fail being married among the principal pachas; with whom they live in their different provinces and governments, enjoying their revenues, which belong to them as daughters to the Grand Signor, and being attended in a manner suitable to their rank and condition. Those who compose their court, are divided into two bodies, the interior and exterior officers. The first consists in a great number of women slaves, under the direction of their chief, called *ustà*; the second is composed of a guard of black eunuchs, commanded by the *bas aga*, of *baltazis*, *zoadars*, *arabazis*, and *cara-culuczis*; all which are under the inspection of the *sultan chiagiafi*, who, besides that post, usually enjoys one of the principal employments in the empire. Over these princesses the husband has no sort of authority, and on the contrary is obliged to act more like their slave, than one who, by his condition, is entitled to behave as their lord and master. After the wedding is over, the husband is not permitted to consummate his marriage without a written order from the hand of the Grand Signor; and it very often happens, that as these princesses are joined in matrimony at the age of six or seven years, they become widows before they can pretend to call themselves women. Their mothers, who are all of them slaves and concubines, (the Grand Signor being not permitted to marry,) as soon as they become pregnant are honoured with the title of *ghasseki*, or *chosen*. During the reign of their consort, they enjoy very large revenues, and are acknowledged as empresses; but upon his death, or deposal, they are shut up in the old *seraglio*, whence they never more come out, unless when carried forth to their graves; or upon their sons succeeding to the throne: in which case they recover their former grandeur,

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and are distinguished by the title of *validè sultana*, or *sultane's* mother. In the *seraglio* of the Grand Signor are always kept a large number of virgins of most singular beauty, collected by the care and diligence of the *chifler aga*, and chosen out of a vast variety of slaves, that are brought to him from all parts of the world. As soon as they are admitted into the *seraglio*, they enter under the inspection of an old lady, called *chiagia cadin*. It is her duty to take care that their future education be worthy the character of princesses, with which title they are immediately invested; and to search the black eunuchs destined for their guard, to examine whether they are thoroughly qualified for their office. Whenever the Grand Signor is desirous of variety, he makes known his intention to this old lady, who immediately orders such as she thinks most worthy of the Sultan's embraces, to dress themselves in the most splendid and engaging manner. She then leads them into a *chiosk*, or summer-house, where the Grand Signor passing takes a full view of the different objects of temptation; and when he has determined his choice, confirms it by throwing his handkerchief at the feet of her, whom he destines to partake of his bed; after which, without uttering a word, he retires to his own apartment. As soon as this ceremony is over, the *chiagia cadin* conducts this happy virgin, triumphant in the superior power of her charms, to the *bagnio*; where, after being thoroughly washed and perfumed, she is led to the Sultan's apartment, in whose arms she passes the night. In the morning, as a mark of the victory which she has obtained, she carries away with her whatever clothes and jewels the Grand Signor had on the preceding day. If she has the good fortune to please her master, she is frequently re-sought by him; and as soon as she becomes



becomes pregnant, she is honoured with the title of ghaffeki sultan; her revenue is increased, and servants and attendants allotted suitable to her rank and character.

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Notwithstanding the Grand Signor is effectively absolute in his authority over the empire, and the lives and fortunes of his subjects, he always makes over that power to his first minister, either considering the joys of retirement to be far beyond the toils and care of affairs of state, or because he is willing to prevent himself being the object of the murmurs and discontent of the people. Hence it is that the grand vizir is constantly the first victim of the public resentment; whose actions are exposed either to the applause or dislike of the whole nation. But as this is an employment imagined too weighty for the capacity of any single man, there is constantly joined to him an inferior officer named vizir chiagiafi, or chiagia, who acts as his counsellor, and assists him in the administration of public affairs. In these two ministers rests the whole sovereignty; nor is there, in the utmost extent of the empire, any person that dares oppose himself to the absolute dictates of their will; since the lives and fortunes, both of the great as well as people of a lower condition, are subject to their caprice. They make use of no counsel, but what they judge conducive to their own private ends; and whenever in affairs of particular consequence they assemble the other ministers of state, their deliberations turn to no other end than to strengthen their already fixed designs, by amusing the people with a notion, that the affair was put in execution by the common consent of their superiors. All their administration is carried on with farces of this nature, and their so renowned divans are called together for no other end than to deceive the multitude; none of the assistants therein being allowed to contradict their proposals, which,



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which, without any kind of debate, are always confirmed by the whole assembly. Nor would this manner of government be wholly so blameable, if proper care were taken in the choice of the persons invested with this high employment, and the merit and abilities of the subject were the only articles taken into consideration; but on the contrary, being raised to this dignity by the favour of the Grand Signor's confidants, who, sacrificing every thing to their private interests, consider nothing but the strengthening of their own party, such persons are usually elected as are judged most likely to continue subservient to their particular views and designs; which manner of choice frequently leads the empire to the precipice of ruin and destruction. The chief maxims put in practice by these ministers, when arrived at this pitch of grandeur, consist in keeping the Grand Signor in his original ignorance, in procuring him daily new diversions and amusements, in never opening their mouths but to utter his praises, in concealing the truth from him, never informing him of any sinister event without laying the fault upon some other innocent officer, whose ruin they have a mind to effect. Their whole study turns to nothing but how to continue themselves in their employment; those, who by their rank and great offices distinguish themselves, are most exposed to their tyranny and arbitrary proceedings. It is sufficient for one of these to shew himself worthy of life, to be sentenced to death. An heroic action in one of these persons would be so far from being applauded, that it would not fail of being condemned by exciting the grand vizir's jealousy; while an unworthy man is rewarded purposely to conceal and blacken the fame due to the meritorious. Many are the contrivances they put in practice to gain the affections of the people, upon whom alone depends the continuance of their authority. In



outward appearance they seem wholly given up to the thoughts of procuring all manner of advantage to the public; they make public professions of defending those of a mean condition against the insults and violences of people in power; and are very studious in pretending to be strict administrators of justice, rigid observers of the laws and customs of their country, and exact followers of the precepts of their religion. Whatever action is likely to appear odious in the eyes of the people, they take care to have performed by the means of others, whom they employ in these disagreeable affairs, taking advantage of their necessities. They avoid all sort of familiarity in their conversation; and though they sometimes ask advice of such as bear a character of greater knowledge than themselves, yet they never act but according to the precepts of their own will and pleasure. In their discourse they express themselves with moderation, and are mysterious throughout their words and actions. If a person asks a favour of them, they refuse him with very specious pretences, least by a downright denial they should draw down upon themselves hatred and revenge. They always act with a great deal of gravity, behaving one to the other with the utmost respect, in order to render themselves more respectable in the eyes of the world. Such are the maxims practised by those, to whom is entrusted the administration of this government; which, as it will ever prove, when a monarch delivers his authority up to his ministers, is carried on with the most flagrant tyranny and injustice, conducive to no other end than the ruin and destruction of the empire.

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The next article, that ought to be taken into consideration, is the manner, in which justice is administered in this country. If a prince represents the character of a father to his people, that personage may be very well said to include the part of a disinterested judge, and this character



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character adds great splendor to that sovereign authority, with which the Almighty has invested him. He could in no manner so successfully prove his superiority, as by asserting the rights of his injured subjects, and putting a stop to all fraud and oppression. If through his own incapacity he should judge himself insufficient to fulfill all the parts of his duty, he at least ought to substitute in his own room ministers of approved merit and understanding; who, skilled in the laws of the country, might, by a sincere and candid administration, procure the safety and advantage of his people. The maxims, however, that are pursued in this government, are of a quite contrary nature; the distribution of justice is indeed entrusted to the body of the principal ulemahs, who, according to their character and profession, ought to be persons very proper for employments of that nature; but for the most part are so excessively ignorant, that they are obliged to give over the whole power to the hands of their deputies, who consider nothing but their own interests, assisting their superiors with such sort of advice as is drawn from the deeper or shallower purses of the contending parties. As in their law-suits both the plaintiff and defendant are obliged to prove all their assertions by a certain number of witnesses, it is sufficient to be master of a large store of riches, to undertake an accusation of the blackest nature, since the judge, blinded by the power of gold, is ready to admit of every light suspicion as an undoubted proof in favour of the party, to which he is determined to give the preference. False witnesses are as much the product of Turkey, as they are commonly said to be of Normandy, and some other adjacent countries; and they may be affirmed (if possible) to be more skilful in their profession. Their depositions are frequently strengthened by the instructions of the judge himself, by whose instigation they invent many new and unexpected



unexpected accusations, from which the accused person is generally glad to deliver himself at the price of his whole substance. All the provinces of the empire are subject to these unreasonable depredations; since the distributors of justice, whether mullahs, cadis, or naips, remaining in their employment no more than a year, are resolved to make the best use of their time, in order to put themselves in a condition to aspire to some higher office. Disputes, as they are constantly fomented by the judges, seldom or never come to an end; and it frequently happens that causes, which have been decided by an antecedent judge, have been revived under the administration of his successor. The accused person, in such a case, is obliged, in the end, not only to buy the judge's favour, but also to fee his adversary, that he may desist from his pursuit. The mullahs, who are those of the first rank, receive their employment immediately from the hands of the segh islam, who commissions them to administer justice in particular capitals of provinces. In their offices they are wholly independent of the pacha, governor of the province, in which they reside, and behave in every respect according to the dictates of their own absolute power; palliating, however, their actions with the authority of the laws, which they take care always to explain suitably to their interest. The cadis are nominated by the two cadileschiers, who empower them to act in the character of judges over certain towns and cities, that are of too little consequence to be honoured with the administration of a superior officer. The naips are the substitutes of the mullahs, who frequently, on account of the distance of their particular districts, finding it not suit their convenience to enter upon a long and dangerous voyage, to procure the enjoyment of such short-lived power, dispatch one of this character in their room; who, as he is

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obliged to buy his office at a very dear rate, acts generally with greater avarice and rapine than those would, who are properly designed for that province, and named thereto by the supreme judge. In this manner justice is distributed throughout the whole empire; in which all the judges are venal, and causes determined upon no other consideration than the superior riches of one of the contending parties.

To enable a state to defend itself from the assault of its enemies, it is necessary for the sovereign to maintain armies, garrisons, fortresses, arsenals, ships, and all sorts of warlike stores; but as it is impossible that these different articles should be furnished without a very considerable expence, it is just that the people should contribute to the public safety, as far as their means and circumstances will permit them. Among the Turks, though the manner in which these contributions are regulated appears very easy to the subject at first sight, upon examination it will be found to be quite otherwise, since the avarice and violence of the ministers and officers employed in collecting the public revenue is so great, that it perverts all the good intentions of the laws, which in this particular seem to have thoroughly considered the advantages of the nation, and the contentment of the people. The tribute that is laid upon all subjects, except Mahometans, is divided into the three degrees of allah, evfat, and etna. Those, whose circumstances are judged sufficient to enable them to pay the allah, are obliged every year to deliver to the tax-gatherers the sum of ten piaftres; those, who pay the evfat, five; and the poorer sort, who contribute only the etna, two and an half. The gharazis, before they are invested with the power of collecting this tax, are obliged to make a present to the grand vizir and chiagia, of three thousand purses, or a million and half of piaftres,



piaftres, besides giving security for the payment of the public revenue, and even being obliged, if required, to pay it beforehand. The manner, in which they make up for these vast sums expended upon the entrance into their employment, must necessarily be by oppressing the poor subjects, whom they compel to pay more than what is ordered by the government. When a person, for example, has contributed his gharaz, be it of either of the three degrees, he is obliged to shew a paper, delivered him by the gharazi, in order to be exempt from any future demand. The tax-gatherer, however, after the payment of the regular sum, requires a private consideration from the person who has already paid his gharaz, which is never denied him, least he should refuse delivering up the paper, by which the subject is freed that year from any farther exaction. The revenue, that is paid into the public treasury from this sole tribute, amounts to twelve millions of piaftres, besides what goes into the pockets of the gharazis. There is another kind of tribute called *spenza*, which enjoins all subjects, as well true believers as infidels, to contribute the yearly sum of one piaftre. The *avariz* is another tax laid upon the houses, both which articles together amount to eight millions. The tenths, which are also due to the public chest, are no more than a name, since the collectors usually take a sixth, and sometimes a fifth, valuing the lands according to their own absolute determination. The customs, and the farms of oil, tobacco, soap, cattle, and several other particulars, bring in yearly ten millions. All the lands and manors throughout the whole empire are sold only for one single life to the highest bidder. The purchasers of these lands, besides the obligation of paying to the public chest the usual revenue upon the entrance into their new possession,

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possession, make a present of fifty, one hundred, and sometimes five hundred purses, according to the greater or less value of their purchase. Frequently it happens that these persons, upon account of their rapines and tyranny, are deposed, or put to death, and succeeded by other purchasers, upon whose decease their sons have a right, if they are in a condition, to be preferred to any equal bidder. The value of this branch of revenue, which is very considerable, cannot possibly be ascertained; but doubtless amounts to an immense sum. All those, who plant vineyards, are obliged to pay a tax called tulum accessi, which is valued according to the extent of the land so planted. Every pacha of three tails must pay to the public, for his third tail, forty purses, or twenty thousand piastras; and upon his death all his effects devolve to the public, which allows his children some slender sum, barely sufficient for their maintenance. The public also inherits the fortunes of all persons, of what rank or degree soever, that die without issue. All the giedecli zaims, who in time of war are desirous of being excused from making their campaign, on consideration of a certain sum of money paid into the treasury, are allowed to send some other person in their room. Hence it may be easily concluded, that the government can never be distressed for want of money, which flows into the public chest so abundantly from all hands, enabling the sovereign (if he knew how to make a proper use of his advantages) to prove himself the defence of his people, and the terror of his enemies.

From what I have already said it may very well be comprehended, that no nation in the world can with greater facility undertake or support a war than the Turks since they have always store of riches,  
and



and from the prodigious extent of their dominions can daily raise greater armies than any other country can maintain. When the determination is taken to declare war with any power, the grand vizir dispatches orders into all the provinces, giving them information of the necessity they are under of asserting their rights, and demanding the accustomed assistance of troops and money. Those provinces, that furnish soldiers, are expected to send the imdati seferiè, which signifies succour for the war, consisting in a sum of money sufficient to maintain a body of men equal to that, which they ought to raise, arm, and pay. All the spahis and selictarlis, who compose a body of twenty-four thousand horse, as well as the zaims and giedecli zaims, are obliged to maintain themselves, their followers and servants, at their own private expence. The pachas of three, two, and one tail, who are summoned by the grand vizir, appear at the head of a certain number of men, whom they are also to support at their own expence. The suit of a pacha of three tails usually amounts to one thousand five hundred men; that of one of the second rank, to five hundred; and the followers of a bey, or pacha of one tail, to two hundred. The janissaries, who are always in time of peace forty thousand, assemble together from all parts in which they are dispersed, and in like manner the zebezis and topzis. If these bodies of troops are not judged sufficient to carry on the war, others are enlisted; the payment of which is the only extraordinary charge the government is subjected to in time of war. All the carriages and beasts of burden are collected together by certain provinces, that are destined to bear that part of the expence. The furnishing of corn, barley, and other necessary provisions, is also laid upon other provinces; which contributions they

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are to renew every year till the declaration of peace; after which they are wholly exempted from these impositions. Such is the nature of the administration practised throughout this vast empire, in the fundamental rules of which, upon strict examination, one may discover many excellent maxims, originally well calculated for the advantage of the people, but wholly subverted by the injustice and wickedness of those in power; who, as it falls out in all states, where the government is in the hands of the ministry, neglecting the glory of their sovereign, and the happiness of his subjects, consider only their own private advantages, which they are resolved to procure, though they buy them at the destruction of the whole nation, and the ruin of their prince and benefactor. From the fundamental rules and maxims of the Turkish government, it may be easily comprehended, that the tyranny and injustice of those in power contribute very much to those frequent seditions, which have often shook this vast empire to its very basis, and reduced it to the brink of destruction. Many are the instances of this nature; and though these insurrections do not always tend to the deposal of the Grand Signor, and change of the ministry, there seldom passes a year but that the inhabitants of one or other of the provinces rise up in arms against their pachas or governors, who, by the ill use they make of their sovereign authority, excite them to the use of these violent methods to do themselves justice. Notwithstanding the government acts with the utmost rigour in suppressing all seditious proceedings, it is certain that there is no country in the world, where public commotions are more frequent, or attended with more dreadful consequences. But of all the different insurrections, that happen throughout the whole



whole extent of the Turkish empire, none are of so fatal a nature as those, which fall out in the capital; since, as they are usually fomented secretly by the ambition of the grandees, they are always accompanied by so many tragical events, that the bare recital of them cannot fail of filling us with horror, and compassion for the sufferings of many innocent persons, who, together with the guilty are involved in one common destruction. Among many events of this nature, recorded by different historians, there is undoubtedly none so remarkable as the following surprising revolution, from an exact account of which may be easily understood the true motives of these dreadful incidents.

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which extent of the Turkish empire, none are to be found in the  
as they, which fall out in the course of time, as they are usually  
furnished largely by the nation of the grandees, the young nobles,  
accompanied by so many ragged events, that the bare aspect of  
even cannot fail of being as with light, and consequently the  
language of many innocent persons who, together with the guilty  
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of this nature, recorded by different historians, there is no doubt  
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motives of these diabolical incidents.

The first of these incidents, which I have chosen to mention, is  
the case of the Turkish empire, which, as I have said, is usually  
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A N

## A C C O U N T

O F

The REVOLUTION which happened at CONSTANTINOPLE  
in the Year 1730.

UNDER the reign of Sultan Achmet the third, the most accomplished prince of the whole Ottoman line, the high charge of grand vizir had been placed in the hands of his son-in-law Ibrahim pacha; a man endowed with many shining qualities, which rendered him worthy of an end more suitable to his exalted merit. This great man was affable, courteous, generous, compassionate, of a profound understanding; and had found means to ingratiate himself so much into his master's favour, that, without practising those violent methods, which are generally made use of by persons in his situation, he maintained himself in his employment for the space of twelve years; which is longer than has been ever known since the institution of the Ottoman empire. Ibrahim pacha had two sons-in-law; one of whom, named Mehemet, enjoyed the second preferment of the empire, which is that of chiagia; and the other, by name

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Mustapha, the office of capitan pacha, - which is also one of the most distinguished employments. Mustapha was a man of a very extensive understanding, but at the same time so wholly over-ruled by his ambition, that neither his affinity, nor the innumerable obligations, that he owed to the grand vizir, could induce him to look upon that great man in any other light than as his inveterate enemy; since he considered him as the only obstacle to his promotion to the dignity of that high employment, which was the sole end of his desires. Mehemet chiagia had the advantage, joined to his many other personal qualities, of being the most handsome man of the age, in which he lived. He had so thorough a knowledge of the fundamental maxims of the government, that not the most secret springs of that intricate machine could escape his penetration. The Grand Signor himself was so thoroughly persuaded of his merit, that he honoured him with the title and rank of pacha of three tails, whereby he had the precedence of all other pachas; to which his office of chiagia did by no means entitle him. Although dissimulation is one of the most necessary maxims of a profound politician, the hatred and rancour of the capitan pacha against his father-in-law was risen to so high a pitch, that he could not contain himself from discovering it publicly, by laying hold of every opportunity to discredit his rival. But the merit of Ibrahim pacha, still proving itself superior to his vain insinuations, so far encreased his ambition, that he resolved to embrace the first favourable conjuncture for working the ruin of his father-in-law. To this end he contracted friendships with several of the leading men of the empire, and by presents assured himself of the continuance of their favour; in which situation he remained waiting for the first happy opportunity of putting his designs in execution. The war with Persia renewed by Thamas-  
culu.



culu ghan, generalissimo to segh Thamas, king of Persia, who refused to approve of the articles of peace agreed upon between his master and the Ottoman Porte, was judged by the capitan pacha to be an incident that entirely favoured his intentions. The arrival of the Persian ambassadors, Mehemet vili ghan and Riza culu ghan, at Constantinople, obliged Ibrahim pacha to summon a council of the principal ministers of state, to deliberate in presence of the Grand Signor upon the present situation of affairs. The sentiment of the grand vizir was to assert the rights of his sovereign by force of arms; to raise a very powerful army, and to persuade the Grand Signor himself to march at the head of it against the Persians, whom he mentioned as considerably weakened by the long continuation of a successful war, during which their finances had been totally exhausted, and their fruitful and flourishing country converted into a miserable and uncultivated desert. This noble resolution was immediately approved of by the general voice of the whole assembly; but in particular the capitan pacha distinguished himself, endeavouring, by studied arguments, to prove the sublime genius and magnanimous sentiments of the worthy vizir. Mehemet chiagia, on the contrary, who foresaw the evil intentions of the capitan pacha, notwithstanding they were artificially hidden under so fair an outside, declared himself openly of a different opinion, shewing, that as the beginning of the Persian war would be unjust, so from the continuation of it they must of consequence expect nothing but sinister events. He farther added, that he thought it by no means consistent with the dignity of the Grand Signor, to oppose himself to the upstart Thamas culu; but to intrust the decision of this affair to some experienced seraskier, without even the grand vizir being obliged to leave the capital; whence he would be always in readiness

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to oppose himself to the designs of the enemy, either by his counsel or actions, according as the future contingency of affairs should require. These proposals of Mehemet chiagia, however reasonable they were found to be in the end, highly displeased the grand vizir, who, after having dissolved the assembly, did not fail to let the chiagia know how much he disapproved of his proceedings in the divan. He afterwards industriously expressed his favourable inclinations for the capitan pacha, whom out of an ill-judged policy, in order to vex the chiagia, he admitted as one of the members of his council, entrusting him with some secrets of the greatest importance, and honouring him with his particular confidence and friendship. He imagined by this manner of acting, to foment the jealousy between his two sons-in-law, and thereby render himself more secure in the possession of his high employment; which resolution was the entire cause of his destruction: since he was never persuaded of the thorough integrity of the one, and the unexampled perfidy of the other, till his ruin was too far advanced for him to profit by this experience. In consequence of this way of thinking the grand vizir conferred upon Mustapha pacha the dignity of caimacam, recommending to his custody the metropolis, during the time of his absence in the army, and giving him the necessary instructions for his behaviour in that considerable office. He besides, in compliance with the traitor Mustapha, left behind him in Constantinople the aga of the janissaries, by name Evlia Hassan Aga, a principal confidant of the capitan pacha, who asked that favour under pretence of more effectually keeping in awe the vagabonds and other seditious people. Having in this manner regulated the affairs of Constantinople to his satisfaction, and, as he imagined, advantage, he fixed the day for the solemn march to Scutari, which place he had selected for the formation.



formation of the camp. The whole face of the country was already covered with pavilions, and every officer was repaired to his particular tent, when Sultan Achmet passed from Constantinople, attended in such a manner as would have been suitable to the magnificence of a triumph of the antient Romans. In the mean time the Persian ambassadors, desirous of putting a stop to the universal preparations, which they had the mortification to see carried on against the interests of their master, obtained a permission to write to their court in order to treat of a reconciliation; with this condition, that the Grand Signor's army should not stir from Scutari, till the receipt of an answer from the king of Persia. It was upon this account that the army remained in a total inactivity in the neighbourhood of Scutari, while the capitan pacha, who, according to the tenor of his new commission, was obliged to remain in Constantinople, was disposing all things for his promotion to the office of grand vizir. All his agents and emissaries were commissioned to employ themselves wholly in declaiming against those who were at present in the administration: nothing was to be heard throughout that vast city but continual lamentations, on account of the scarcity of provisions, and the vexations which the subjects were obliged to suffer by reason of the ill conduct of the ministry. On one side were exaggerated the expences to which the musulmen were subject in order to support the grand vizir's ill-founded projects, and particularly for carrying on of a war, which had been declared contrary to the rules of justice and equity, and which had been entered upon only to satisfy the heads of the government. Others expatiated upon the immense riches of Mehemet chiagia, who, wholly given up to his pleasures and love of money, neglected the public interest. All these calumnies were fomented by the secret insinuations of the  
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caimacam, who shewed himself in private inclined to assist the seditious with his advice and protection. Notwithstanding all these seeds of sedition had been already sown, according to the direction of the capitan pacha, that artful politician thought proper to practice other more certain measures, to irritate the different bodies of militia, upon the motion of which depended his utmost hopes, and the recompence of his ambitious desires. In order to effect this principal affair he resolved to make use of a common vagabond named Patrona, a man of a very turbulent disposition, and one, whose intrepidity had been already experienced in other transactions of the same nature. It was to him that Mustapha entrusted the secret views of his ambition, giving him the proper instructions for the promotion of his designs, and promising him, in case of any sinister event, to shew himself strenuous in protecting him against his enemies. Patrona, whose real name was Ghalil, was by birth an Albanese; his first setting out in the world was by enrolling himself among the levents, who serve on board the Grand Signor's ships of war. It was not long before his seditious temper appeared, since soon after his admission he excited a mutiny in the patrona, or vice admiral ship, in which he served; but this being suppressed, before it had raised itself to any head, obliged the author of it to fly for his life into the remotest parts of Romelia, where he was stigmatized by his countrymen with the nickname of Patrona. He afterwards passed to Nissa, where he enlisted himself among the body of janissaries, with whom he remained without having raised the least disturbance, till the time of the ratification of the peace of Carlowitz; when being a member of the regiment, which was sent to garrison the frontier town of Widdin, he was one of the chief promoters of a sedition raised against Sari Mustapha pacha, governor of that city,



who was used by the populace with the utmost inhumanity, being torn by violence from his palace, and conveyed through a continual series of kicks and buffets to the common prison, where he remained for several days in a dungeon, with no other sustenance than a very small portion of hard bread and stinking water. Nor did the cruelty of the rebels stop here, since they also extended their inhumanity to the person of the moufti of the province, who, notwithstanding his years and character, was shut up in a house of office till he died of the stench. Cara Mehemet pacha, a man of very great reputation, who had formerly served in the character of vizir chiagiafi, and held the dignity of pacha of Cairo for the space of five years, was dispatched from Constantinople to appease this sedition. Mehemet, who was well experienced in affairs of this nature, shortly after his arrival at Widdin, released the former pacha, who had suffered much ill treatment, and quieted the sedition. The rebels, however, who expected the due reward of their inhumanity, soon after their pacification formed a new insurrection, in which, having assembled a very large body of men, they resolved to proceed to Constantinople, in order to dethrone the Grand Signor. In consequence of this resolution they rendered themselves masters of all the ghans of the city, intimating to the pacha, that he must either act in the character of chief in their determined enterprize, or furnish them with the sums necessary for their intended expedition. Mehemet pacha, who knew very well how to conduct himself in his present situation, caressed the deputies of the rebels, assuring them of his ready compliance with all their demands, only begging them not to insist upon his proceeding as their chief to Constantinople, since he should be thereby obliged to leave a very considerable city void of defence, and exposed to the Germans, who were separated from it only by  
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the Danube. The rebels, being deluded by this favourable answer of the pacha, dispatched, alternately, their two chiefs Emir Mustapha aga and Hamusa aga, to consult with him about the necessary measures, which were to be taken in their designed enterprize. The schemes of the pacha, which tended to no other end than the creating a division between these two heads of the sedition, were attended with so good success, that Emir Mustapha aga, seduced by his advantageous promises, declared himself, with all his followers, who composed the major part of the rebels, in favour of the pacha, who immediately dignified him with the title of petamalzi. The remainder of the rebels finding themselves thus deserted by the greater part of their associates, fortified themselves in the best manner, that their present situation would permit of, in the ghans, of which they had taken possession from the beginning of the sedition; waiting for a reinforcement from Nissa, which was hourly expected. In the mean time the pacha, who was resolved not to let slip this favourable opportunity, gave immediate orders to the militia of the country, together with his own guards and attendants, to arm themselves, and remain in readiness to await his commands. He afterwards sent for the aga of the janissaries, the only person of that whole body who had maintained his fidelity to the government, commanding him to inform the rebels, that unless they immediately delivered up to the pacha sixteen of their serdengestis, or ringleaders, they should be proceeded against as traitors, and promoters of sedition. The rebels, who were thrown into the utmost consternation by this resolute message of the pacha, dreading the consequence of a refusal, paid immediate obedience to his commands; at the same time interceding with the pacha for the lives of the serdengestis, and promising for the future to support the character of true and faithful



faithful subjects. The serdengestis, being conveyed into the citadel, were immediately by order of the pacha strangled, and in the evening the usual number of guns fired, as is constantly practised at the execution of any of the body of janissaries. The seditious, as soon as they perceived the fatal signal, were so entirely disheartened, that they betook themselves to flight; leaving the city, divided into several small bodies, hoping by that means to make their escape. They had, however the mortification to find their designs frustrated by the vigilance of the pacha, who dispatched the whole cavalry of the country in pursuit of the fugitives, and put to the sword above two thousand wretches, who had not the courage to stir in their own proper defence. Among the fortunate few, that escaped this general massacre, was the seditious Patrona; who retired in disguise into his own country, whence he soon afterwards passed to Constantinople, where he practised the trade of a pedlar. While he acted in this humble character, he gained acquaintance with several of the capitan pacha's attendants, by whose means he was admitted under the protection of that great officer; which encouraged him soon to break out into his former extravagancies. His present occupation was to walk through the streets of Constantinople with his box of trinkets before him, from the sale of which he raised his only maintenance. In the evening he used to pass over to Galata, and in the public taverns spend the acquisitions of the day in drunkenness and debaucheries. In one of these riotous scenes he had the misfortune to kill one of his companions, which murder being made known to the vaivode of Galata, he was by order of that officer arrested, who having found him, by inquiring into his character, to be an old offender, sent a memorial to the grand vizir, in which he desired him to pronounce the sentence of his death. The order

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being received, in consequence of this memorial, the vaivode was going to put it in execution, when he was given to understand, from the capitan pacha, that by putting Patrona to death he would incur the displeasure of a person, who would not fail in a short time by a similar punishment to revenge the death of an innocent man. The magistrate dreading the resentment of the capitan pacha, after having detained Patrona some time in prison, obtained an order for his release, by describing him to the grand vizir in a quite different light from what he had before represented him. Such was the person whom the capitan pacha judged the most proper instrument for the execution of his fatal designs. Patrona, being indebted for his life to the caimacam, consigned himself over wholly to his service, and having received the necessary instructions, proceeded to the execution of his villainy. To this end he associated himself with two other janissaries named Mousslou and Emir Ali, men of the same stamp as himself, with whom having concerted proper measures he applied himself to the increase of his party, and to dispose the militia to second his designs by an universal insurrection. In the mean time Mehemet chiagia, who remained in the camp at Scutari, having been informed by his emissaries of the private transactions of the capitan pacha, and having discovered the chief part of his designs, thought proper to inform the grand vizir of the snares that were already laid for his destruction. Ibrahim pacha, judging that this information proceeded from nothing but the hatred, which he had fomented between the chiagia and the caimacam, took this opportunity of showing his partiality more than ever in favour of the latter, by not taking the least notice of the information of Mehemet; who finding his endeavours fruitless desisted from making any farther mention of the affair. There were soon afterwards found in all



all the mosques of Scutari, several anonymous letters, containing a distinct account of the intended insurrection; many of which were presented to the grand vizir, who imagining them to be invented by Mehemet with a malicious design, passed over unheeded also those friendly admonitions. Tired, however, of the inveteracy, that appeared between his two sons-in-law, he resolved to bring about their reconciliation; to which end he persuaded them separately to live in friendship one with another; and the farther to cement their good understanding, proposed an alliance between the two families, by settling a match between the son of the chiagia, and the daughter of the caimacam, which was immediately put in execution. Ibrahim pacha imagined by this proceeding that he had effectually put a stop to all disorders, when he received a letter from the segh Islam Abdula effendi, which confirmed all the former relations, and advised him to come immediately to Constantinople, in order to apply timely remedies to the growing evil. He farther informed the vizir that several of the principal ulemas had engaged themselves in the conspiracy, and in particular Zulali effendi, who had been known for one of the capitan pacha's creatures. This letter, however, had no other effect than the obtaining the banishment of Zulali, since the grand vizir, more obstinate than ever, resolved not to show himself guilty of credulity in giving ear to accusations against his favourite son-in-law, whom he all this while imagined calumniated. On the contrary Mehemet chiagia, who was carested more than ever by the artful capitan pacha, nevertheless maintained his original suspicions; by which he foresaw the approaching fatal event; though he judged proper not to apply the necessary remedies for fear of discrediting his father-in-law in the eyes of the Grand Signor, who being apprized of his minister's ill conduct might be induced to

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resolve his disgrace. Persuaded of the impossibility of bringing the grand vizir to exert himself in this affair, he gave it all over to Providence, hoping only that it might not be attended with as much fatality as he had reason to suspect. Full of these resolutions he determined to apply himself to affairs of a different nature, employing himself wholly in concluding a match between his own daughter and a young nobleman, son to Aczi Mehemet pacha, by whom he was invited, according to custom, to a grand entertainment, the eighth day after the consummation of marriage. Mehemet, not to disoblige his son-in-law, though he could by no means appear in public in Constantinople, crossed the water in the evening, and arrived incognito at his own seraglio, situated in Baczè Capissi, where he remained waiting for the proper hour to pass to his daughter's palace, which was in a distant quarter of the town called Solimaniè. It was about mid-day when he was surprized with a noise of women shrieking, and crying in the streets. As the motive of these lamentations was entirely unknown to him, he at first imagined them to be occasioned by some neighbouring fire, which accidents are very frequent in Constantinople: but he was soon undeceived by Mustapha aga, inspector of his gharem, who informed him that it was owing to a small band of rebels, who ran about the streets of Constantinople with naked scymetars, inviting all true musulmen to embrace their party, in order to free themselves from oppression and slavery. Mehemet, finding his former suspicions verified, sent immediate orders to the caimacam and the aga of the janissaries to quell the sedition, at the same time dispatching an express to the grand vizir, who was at one of his country houses situated upon the canal, that leads into the black sea. Upon the arrival of the chiagia's messengers at the capitan pacha's seraglio, it



it was discovered that that officer had left the city that morning, in order to visit his flower garden at Issar, perhaps purposely to be absent during the beginning of the fatal tragedy. On the other side the janissar aga, who expressed his thorough obedience to the commands of Mehemet chiagia, immediately mounted on horseback, followed by his guards and attendants, in which manner he passed through all the considerable streets of the city, till he came to the bezestein, where he found all the shops shut up by order of the rebels, which he commanded to be instantly opened, at the same time that his followers instructed the shopkeepers to continue them shut. In the mean time the rebels to the number of sixty, divided into three different bodies, ran about the streets of the city, inviting all true believers to assist them in banishing injustice, and establishing religion in its throne, from whence it had been expelled by the impiety of the present government. All well intentioned persons deserted their habitations for fear of being obliged to enrol themselves among a set of men, whose proceedings they utterly abhorred; and the janissar aga, after he had performed a very short cavalcade through the city, retired to his palace, pretending that he was not in a condition to oppose the rebels, at the same time spreading a rumour, (the more effectually to cover his treachery,) that Patrona and his seditious followers had formed a design of besieging him in his seraglio. Upon this pretence he left the city in the night, and passed over to the camp at Scutari, where he did not fail to exaggerate the insolencies of the rebels, and the dangers to which he had exposed himself, by endeavouring to check their proceedings. The capitan pacha, who, notwithstanding his retreat, had received several messages from the chiagia, resolved, let what would be the consequence, to return to Constantinople; to which end embarking himself

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himself in a canzabafs, he came on fhore at the arfenal, where he was met by a very numerous concourfe of people. This multitude was compofed of fea officers, followed by the whole body of levents, who after having paid their obedience to their commander, uninstructed in his private defigns, affured him of their good intentions to the prefent government, begging him to permit them to oppofe the rebels, and promifing that as they were fuperior both in ftrength and numbers, they would not fail to oblige them before funfet to return to their obedience. The artful capitan pacha feemed highly contented with their laudable intentions, and thanked them for their favourable difpofition to the government, at the fame time telling them, that it was impoffible for him to confent to their propofals without a peremptory command from the Grand Signor; for which reason he advifed them to await a more favourable opportunity of fignalizing their duty to their prince, and regard for the peace and tranquillity of their country. The capitan pacha, as foon as ever he was freed from thefe untimely follicitations of his dependants, croffed the water to Conftantinople, and retired to the palace, which belonged to him as caimacam. Having difmiffed his attendants he determined to make a vifit to his mother, who had given him notice of her uneasy fituation, in a time when nothing was going forward but tumults and fedition. Mufapha, notwithstanding his many ill-qualities, was a ftrict believer of the doctrines of his religion; and confequently endowed with a true filial piety, which is one of the chief maxims of Mahometanifm. Upon thefe principles he thought it his particular duty to comfort his afflicted parent, affuring her that fhe had no reason to intereft herfelf in the prefent affair, fince it could by no means turn out to the difadvantage either of herfelf or her family. The mother, who was  
a woman



a woman of a spirit worthy her rank and condition, represented to her son the many favours, which he had received from the hands of the grand vizir, telling him that gratitude was a duty inseparable from an honest heart, and for that reason insisting upon his passing over to the camp at Scutari, in order to manifest his good intentions to his sovereign, by assisting his ministers in the suppression of this rising disturbance. The caimacam, having taken leave of his mother, returned to his palace in Constantinople, where he was met by a deputation from the rebels, who exhorted him publicly to appear at their head, since he must approve of the justice of their cause, which was founded upon no other principle than pure zeal for their religion. Not thinking it yet the proper time to throw off the mask, he thought it convenient to dismiss the rebels with fair promises, assuring them that he would consider what measures were most necessary for the execution of their enterprize. It was now that his remorse of conscience began to wound him in the most tender part; his mother's admonitions, the duty he owed to his sovereign, and the favours for which he was indebted to his father-in-law, were so many daggers piercing to his heart. On one side he represented to himself his exaltation to the dignity of grand vizir, taking a full view of the unlimited power annexed to that high office, and imagining himself already absolute master of the empire: on the other side, reflecting on the disobedience to his mother, ingratitude to his benefactor, and the bloody catastrophe, which must necessarily attend his designs, he remained for some time in the most cruel suspense; till at length filial piety prevailing over ambition determined him to follow his mother's advice, and immediately pass over to the camp at Scutari. Having crossed the water he went immediately to the chiagia's tent to give him information of the imminent danger, and assure

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assure him of his good intentions to the present government. In the mean time Ibrahim pacha, who had received no other notice at his country house, than that there was a necessity for his immediate return to Scutari, was astonished at the account given him by the chiagia of the present situation of affairs, and began too late to acknowledge his error. He would have incessantly run out into excesses against the caimacam and janissar aga, had he not been prevented by his faithful counsellor, who advised him without loss of time to acquaint the Grand Signor with the present calamity, and ask his leave to appear at Constantinople, at the head of his personal guards and attendants, to extinguish the flames of this sedition, before they had spread themselves into a general conflagration. The grand vizir, who perceived the sincerity of his faithful minister, without delay put his advice in execution, expatiating before the Grand Signor upon the infectious condition of affairs, which required an immediate and effectual remedy. Sultan Achmet, whether he had been already prepared for this meeting by some of the ill-intentioned party, or whether he was influenced by his own ill-destiny, contrary to his usual knowledge and penetration, absolutely refused his consent to the grand vizir's proposals, declaring that he thought it most advisable to assemble all the principal ministers of state, in order to deliberate concerning the measures, that ought to be followed in the present situation of affairs. Ibrahim pacha readily obeyed the orders of his sovereign, sending immediate commands to all the grandees of the empire to repair without delay to the camp of Scutari. In this divan, which was assembled in the presence of the Grand Signor, the debates and opinions were very various and undetermined, till in the end it was almost unanimously agreed, that in the present conjuncture the Sultan's presence in Constantinople was absolutely



absolutely necessary. The grand vizir indeed insisted that the most effectual means to quell the sedition would be to suffer him to appear at the head of his guards in opposition to the rebels ; but this sentiment was over-ruled by the declaration of Pasmaczisadè cadileschier of Romelia, and a secret favourer of the rebellion, who protested that a proceeding of that nature was directly contrary to the laws, since it might very possibly produce a civil war, which would be of a much more fatal consequence than an insurrection supported only by an inconsiderable number of vagabonds, who could not possibly maintain themselves another day. The advice of this traitor, whom the Grand Signor looked upon as one of his most faithful subjects, prevailed over the well-founded arguments of the vizir ; who, as if he had been acknowledged guilty, could not utter a word without being censured by the whole assembly. In consequence of this resolution, Sultan Achmet together with his whole court passed over the same night to Constantinople, awaiting the opportunity of the morning to receive a more certain information of the situation of affairs. The rebels on the contrary, who had lost no time in unnecessary deliberations, were already considerably increased in number. All the vagabonds and idle people enrolled themselves among them, insomuch that finding themselves of sufficient strength to undertake whatsoever enterprise, they formed a regular camp in the Etmeidan, detaching several small bodies into different parts of the city, in order to oblige all persons they met with to embrace their party. Many were the murders committed by these riotous detachments upon such persons as refused to assist them in their seditious designs. After this they made a solemn invitation of the body of zebezis ; but finding that none of them stirred to declare themselves in their favour, they broke open the magazines of

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Zebghanè, and seized upon the kettles belonging to each regiment, which they conveyed in triumph to the camp at the Etmeidan. The increase of the number of the rebels, and their insolent proceedings, put the government into the utmost dread and confusion; who, blinded by their ill-destiny, spent their time in unnecessary debates, without at last coming to any resolution. The grand vizir, who did not yet desist from his former opinion, attempted once more to obtain permission from the Grand Signor to appear at the head of his faithful followers, in order to subdue the rebels by force of arms, which design he imagined not yet too late to be put in execution. Sultan Achmet, who had given ear to the secret insinuations of those grandees who were private partisans of the sedition, remained notwithstanding still deaf to his entreaties; resolving to put in practice other methods, which he judged more capable of appeasing the tumult. He, however, the next day dispatched a ghassleki to the camp at the Etmeidan, to demand the reason of the insurrection, and to persuade the seditious to separate themselves and lay down their arms, lest they should, by acting in the contrary manner, incur their sovereign's displeasure. This messenger was introduced into the public assembly of the rebels, who expressed an entire submission to the Grand Signor, but exaggerated the ill-conduct of Ibrahim pacha and Mehemet chiagia, against whom they produced many different accusations. They added, that they had no thoughts of proceeding but according to the strictest rules of justice, and that they had no other design than that of beseeching the Grand Signor to punish those two infidels, who had by their iniquities drawn upon themselves the divine vengeance. The ghassleki, who had his proper instructions, finding that none of them so much as named the capitan pacha, demanded whether they had not also some accusations



tions against that officer, and was answered immediately in the negative; while some of the multitude expressed themselves wholly to his advantage, declaring him to be the only person worthy the office of grand vizir. There were hitherto only three persons who acted as heads of the sedition; namely, Emir Ali, Patrona Ghalil, and Mousslou; it was by their orders that the assembly, over which they presided, was summoned, and they answered in the name of the multitude to the demand of their sovereign. To these the messenger made his applications, persuading them to shew their obedience to the orders of the Grand Signor, and promising them all sort of satisfaction if they would endeavour to appease the tumult; at the same time representing to them the duty of all true musulmen, who are ordered to give implicit obedience to the commands of their sovereign; and he would not fail of recompensing them in the most ample manner, if they were the means of restoring his state to its former tranquillity. These favourable proposals of the ghasséki had, however, by no means their desired effect, since the rebels declared that they would not separate their assembly till they had seen the two objects of their indignation brought to the punishment, which they had merited by their tyranny and injustice. Sultan Achmet having heard the success of his message, easily comprehended the grounds of their partiality in favour of the caimacam, and the grand vizir was now too late assured of the perfidy of his son-in-law, who owed his rise in the world purely to his own ill-placed favours. The Grand Signor, much afflicted at the obstinacy of the seditious multitude, run out into excesses in exaggerating the ill-conduct of the vizir, which he affirmed to be the only cause of this fatal event. In the mean time the number of rebels received hourly very considerable augmentations; the zebezis had already

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declared themselves of their party, and the janissaries, who still maintained their neutrality, waited only a proper opportunity of manifesting their seditious disposition. The topzis were also invited to follow the example of the zebezis; but for the present they declined obeying the summons, declaring that they were resolved to imitate in every particular the proceedings of the janissaries, and that in the mean time they would like them observe a strict neutrality. Every circumstance conspired to the destruction of the government, notwithstanding which there were no necessary methods put in practice to remedy the present disease of the state. Ibrahim pacha, who found himself at the very brink of the precipice, attempted once more, in a public assembly, to insist upon his first opinion, but was openly contradicted by Pasmaczisadè, who without having any regard to his character treated him with the denomination of infidel, and declared him, in presence of the Grand Signor, the sole cause of these fatal disorders. The insolence of the rebels being greatly increased by the inactivity of the government, nothing went forward in the streets but rapes, massacres, and robberies; all the well-affected inhabitants were obliged to seek their safety by flight, leaving their houses and effects a prey to the seditious. In some measure to palliate these inhuman proceedings, it was pretended by the multitude, that they were in search of the ministers of state, who had been proscribed by order of their chiefs. Under colour of discovering the retreats of these objects of their indignation, they entered the houses of many substantial citizens, committing all sorts of barbarities upon such persons as offered to oppose themselves to their unjust attempts. Among other irregularities of this nature they forced their way into the palace of the segh Islam, (who was in the number of the proscribed,) and having stripped it of all its valuable



valuable furniture, broke into the harem, where they violently satisfied their lust upon the bodies of his wives, daughters, and concubines; and having robbed them of their jewels, and other precious ornaments, left them in that miserable condition to lament their irreparable misfortunes. Barbarities of this nature could not fail of making an ill-impression upon the minds of the citizens of Constantinople, which Patrona judging might in the end be a great hindrance to his designs, forbid, upon pain of death, any of his dependants to appropriate any thing to his own use, or commit any action that was contrary to the rules of the strictest justice, which he declared should be his only guide in all his undertakings. In effect, there were soon after many examples made of such as transgressed these regulations, which had so good an effect in the eyes of the people, that they all concluded the rebels to act upon no other principle than the pure detestation of tyranny and irreligion. Having strengthened themselves considerably by these artful proceedings, they had the insolence to send a public deputation to the Grand Signor, requiring him to deliver into their hands Ibrahim pacha, Mehemet chiagia, and the segh Islam Abdula effendi, threatening, in case of a refusal, to do themselves justice upon those three objects of the public detestation. Sultan Achmet, who now too late perceived that there was no other way of appeasing the sedition than by force, sent immediately for the grand vizir, to whom he acknowledged his former error, confessing himself to have been seduced by the evil counsels of his other ministers, of whose treachery he was now too late apprised. Ibrahim pacha, notwithstanding he was thoroughly persuaded that his attempts could at present be to very little purpose, for fear of increasing his sovereign's affliction, whom he perceived already in the utmost consternation, assured him that he would

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would without delay endeavour to re-establish the former tranquillity. The first step he took, after he was invested with a free power of acting according to the dictates of his own reason, was to order the capitan pacha to be arrested as a traitor, and to constitute in his room Ali capitan, whom he exhorted to exert his utmost zeal in the service of the public. After this a list was made of all those, who at that time in the seraglio were capable of bearing arms. The number of these, though they were ready to spill the last drop of their blood in defence of their sovereign, was found very insufficient to appear in opposition to the rebels. The only method left was to send an order to the new capitan pacha to introduce into the seraglio the whole body of the levents, who had already signalized their good intentions towards the government; for whose further encouragement it was decreed, that each man upon his entering within the gates of the seraglio should receive a reward of twenty-five piaftres. These wise regulations immediately produced the desired effect, since vast numbers of people flocked from all parts to the seraglio, receiving the promised donation, and enrolling themselves in the Grand Signor's service. Ibrahim pacha, encouraged by the success of his project, began to entertain some hopes of once more establishing the sovereign authority in its original situation, when the rebels, informed of these proceedings so detrimental to their designs, prohibited the importation of provisions, and turned the course of the channels, which furnished the seraglio with water, threatening in a short time to make all those, who had already enlisted themselves, perish with hunger. Patrona at the same time broke open the public prisons, setting at liberty all those, who had been under confinement, as also enlisting in his service all the galley slaves, many of whom laid hold of that opportunity to gain their  
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absolute freedom. He afterwards sent a message to the new capitan pacha, giving him to understand, that unless he resolved to observe a strict neutrality, he would set fire to the whole fleet that was under his direction, and instantly level with the ground the habitations of all such as favoured the government. These resolute proceedings of the rebels so effectually disconcerted the grand vizir's measures, that no more persons offered to enrol themselves in the Grand Signor's service; while those who were already enlisted, and had received the donation, quitted the seraglio under many different pretences, insomuch that the number of those that maintained their fidelity, consisted chiefly of the followers of the grand vizir, and the few ministers of state, whose minds were not tainted by the present infection. Ibrahim pacha, finding his affairs reduced to the most desperate condition, ordered the sacred standard of Mahomet to be displayed on the walls of the seraglio, under which all true muslemen are obliged to enlist themselves, according to the dictates of their religion; but he had the mortification to find this enterprise also wholly fruitless, notwithstanding he offered very considerable rewards to all such as would embrace his party. The rebels, on the other side, finding the preparations that were carried on against them, enlisted several inhabitants of the neighbouring cities of Europe and Asia; and finally, after many repeated remonstrances, prevailed upon all the orders of militia to declare themselves in their favour. Their strength being thus highly augmented, heightened their insolence to that degree, that by a second message to the Grand Signor, they peremptorily demanded to have delivered to them the three objects of the public detestation. Sultan Achmet endeavoured by another deputation to accommodate matters without reducing things to the utmost extremity, condescending to sue for Ibrahim pacha's

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pacha's pardon, promising, that to satisfy his subjects' desires, he would order his immediate banishment. His supplications were, however, absolutely neglected by the arrogant multitude; who persisted more obstinate than ever in their first demand; but to shew that they had not entirely forgot their regard to their sovereign, they condescended to spare the life of Abdula effendi, contenting themselves with an order for his perpetual banishment. The Sultan, finding his endeavours ineffectual, and being apprehensive of hazard- ing his own safety by a longer delay, gave an order for the arrest of Ibrahim pacha and Mehemet chiagia, who were immediately put under confinement in two separate apartments in the seraglio. He then constituted in the office of his son-in-law seldar Mehemet pacha, who had also the honour of being wedded to one of his daughters; and named to the dignity of vizir chiagiafi, Nideli ali aga, who had been a creature of his father's, the late Sultan Mehemet. He thought, after these regulations, to have been able, at least, to have saved the life of his favourite Ibrahim; but finding the rebels resolute in the demand of having him consigned alive into their hands, he was forced with reluctance to sign the fatal sentence for the execution of his two faithful ministers, together with that of the late capitan pacha, who, he was resolved, should not outlive the calamities, which had been caused purely by his ambition and treachery. Before he set his hand to the order for their execution, he commanded the new chiagia to go to the apartments of the three prisoners, and order them, in his name, to give in a list of their effects, under pretence that they might be employed towards the procuring of their liberty. In consequence of this command Nideli entered the apartment of Ibrahim pacha, where, after having comforted him under his affliction in the name of the Grand Signor, he



declared to him the demand of his friend and sovereign, desiring him to make a list of all his most valuable possessions, and assuring him that the Sultan desired no other advantage from having his riches in his hands, than to have it more in his power to obtain his enlargement. The unfortunate vizir, thoroughly acquainted with his master's avaricious temper, easily saw the tendency of his fatal proposal; notwithstanding which, desirous to shew his obedience even to his last breath, he called for a pen, ink, and paper, but was so much shocked at the ungrateful proceedings of his father-in-law, that he found himself unable to hold the pen, insomuch that he was obliged to beg the favour of the chiagia either himself to write what he should dictate, or to send for some secretary, to whom he could communicate the exact condition of his affairs. Nideli not caring to concern himself in an affair of this nature, sent for the seltan aga's secretary, who was ordered by Ibrahim pacha to write, that the chief part of his effects, which consisted in money and jewels, were in the hands of the sultana his wife; and that his other treasure contained no more than six thousand purses, which he willingly delivered over to the Grand Signor's disposal. The chiagia having ended this unpleasing commission entered the apartment of his predecessor, where, after having given him the comfort due to his present melancholy situation, he declared to him the Sultan's orders. Mehemet, who at the time of the entrance of Nideli, was seated upon his sofa smoking his pipe of tobacco, scarce altered his former posture, and speaking to him in a tone as if he had been still his superior, ordered him to send for a pen and ink, that he might fulfil the Grand Signor's commands. Nideli, who was endued with too much natural sense and humanity, to be capable of insulting a falling man, expressed the utmost regard and submission to his orders, giv-

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ing him the same assurances that he had already given the unhappy vizir. Mehemet, who throughout all his actions proved himself a man of the utmost resolution, took the pen in his hand, and without shewing the least concern wrote, that his whole personal estate consisted in three thousand purses, which were to be found in his palace at Bacze Capissi, having been set apart to defray his expences in the intended Persian expedition. The capitan pacha, on the contrary, who expressed the utmost consternation at the fatal message, at first refused to obey, till in the end, after many persuasions, he took the pen, and with a trembling hand wrote, that he was so far from being master of any valuable effects, that his affairs were in a very low situation, since his whole substance consisted of three hundred purses, for which sum he was indebted to several merchants in Constantinople, who had securities in their hands, that could not fall much short of the value of the principal. Nideli having in this manner executed his commission, returned immediately to the Grand Signor, and delivering into his hands the writings of the three prisoners, made an exact report of their behaviour during this critical conjuncture. The Sultan, after having perused the list of their effects, found them to fall far short of his expectations, and knowing that Ibrahim pacha had several rings of great value, he sent Nideli a second time to him, to let him know that his rings would be required to make up the sum that was demanded by the incensed populace for consenting to his pardon. The grand vizir readily obeyed this second injunction, and sealing up his jewels in a small purse, which he always wore about him, consigned them into the hands of the chiagia, who no sooner delivered them to the Grand Signor, than he signed the order for the execution of the three prisoners. The capitan pacha was the first that was conducted into the



the capi araffi, where he was informed of the Sultan's fatal command; in consequence of which he prepared himself for death like a true musulman, by performing the duties of ablution, prayer, and the profession of his faith, after which, without uttering one word in contradiction to the Sultan's proceedings, he submitted himself to the will of fate. After the death of the capitan pacha, the bostanzi bashi, who was the person invested with this fatal commission, entered the apartment of Mehemet, whom he gave to understand that the Grand Signor had at last brought the rebels to be contented with his banishment, begging him to follow him to the sea-shore, where there was a boat ready for his immediate embarkation. Instead of this he found himself conducted into the capi araffi, where perceiving in one corner the corpse of his brother-in-law extended on the ground, he immediately conceived that he was arrived at the last hour of his life. He was then informed of the Grand Signor's command, and exhorted to prepare himself for death, instead of which, running out into exclamations against the Sultan's ill-conduct and cruelty, he declared to those that were present, that as death was no more than a momentary punishment it required very little preparation, upon which account they were at liberty, as soon as they pleased, to execute the commands of their inhuman master. Mehemet had no sooner resigned his breath than the bostanzi bashi and the selictar aga passed over to the apartment of Ibrahim pacha, to whom, having made a compliment in the name of the Grand Signor, they assured him that the rebels had in the end condescended to agree to his banishment, begging him to go along with them towards the sea-shore, where there was a galley ready to transport him far from out of the reach of his enemies; at the same time protesting to him that his exile would be of a very short continu-

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ance, since the Sultan was resolved, as soon as ever he had appeased the sedition, to procure his return to Constantinople. The unfortunate vizir was in some measure elevated by these flattering assurances, till he saw himself conducted into the capi arassi. He then immediately flung out into a transport of passion, expatiating upon the Grand Signor's perfidious behaviour, and commanding the bostanzi bashi to declare the utmost tenour of his orders. In consequence of this he was informed that the Sultan had been obliged to decree his death in order to appease the rebels, who persisted in their former demands. They at the same time presented him with water, that he might perform his last ablutions, which he refused with indignation, declaring that he was resolved not to live a moment longer, that he might not have time to reflect on the many indignities he had suffered during his dependance upon such an unworthy master; who had now completed his cruelties by the sacrifice of a person, who had been brought to this precipice by another's ill-conduct and obstinacy. He farther added, that the Sultan would find himself very much disappointed if he imagined to ensure himself in the throne by the death of his minister, since he could never fail of meeting in a short time his own ruin and destruction, as the due reward of his baseness and ingratitude. He afterwards turned to the executioners, ordering them to do their work as soon as possible, protesting that since he had been assured of the Grand Signor's perfidy, life was become a burden to him. Such was the end of the celebrated Ibrahim pacha, who during the time of his administration had acquired such an universal esteem, that his death was regretted by persons, who could not have the least interest in his preservation. As soon as the Grand Signor had received notice of these executions, he ordered the three dead bodies to be extended  
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naked in as many chariots, in that manner to be conveyed to the camp of the rebels, hoping by condescending in this manner to their demands to obtain their immediate separation. He had, however, the mortification to find his hopes entirely frustrated, since the tumult instead of being appeased increased to a greater degree, the chiefs of the rebels, after having examined the bodies, declaring in presence of the whole multitude, that the Grand Signor had cheated them, by sending the corpse of an Armenian, whose features resembled those of his son-in-law, for which he had been privately strangled in the seraglio, and his body exposed instead of the grand vizir, who vainly hoped to save his life by this artful proceeding. The threats and clamours of the incensed multitude, after this public declaration, were increased to that degree, that in the end to satisfy their fury, they tied the body of the supposed Armenian to an horse's tail, dragging it in that ignominious manner through all the streets of Constantinople, till they came to the gate of the seraglio, where they left it, after having given the Grand Signor to understand that they were resolved to have the grand vizir Ibrahim pacha delivered alive into their hands. This unreasonable demand discovered more plainly to the Sultan the evil intentions of his seditious subjects, and began now too late to convince him of his former errors. He now determined, once more, to try whether there was any possibility of gaining his ends by negotiation; to which end he made choice of an ulema by name Ispirzadè, who, was segh of the royal mosque of Santa Sophia, a man in whom he had always placed a more than usual confidence, without suspecting him capable of an action, that tended to infidelity. For these reasons, and for that exemplary justice and integrity, which he had hitherto professed in all his actions, Sultan Achmet chose this person to pass over to the camp at  
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the etmeidan, in order to plead his cause in the public assembly of the rebels. Ispirzadè being admitted before the chiefs of the sedition declared the tenor of his commission, which was to assure them that the three bodies were in reality what they were pretended to be, and to beg of them that as they had obtained the end of their desires in the death of the two objects of the public detestation, they would disperse the multitude, and restore the empire to its former state of tranquillity. Patrona, (who was now sole commander of the rebels, by the flight of Emir ali, who upon the first notice of the grand vizir's death made his escape loaded with riches, since which he has never once been heard of,) not knowing what to answer to a request of so reasonable a nature, declared to the ulema, that both he and his followers as they had no reason to be discontented with the administration of the Grand Signor, could not think themselves any other than obliged to give credit to all the assurances that came from so worthy a sovereign; but as many of those were absent, whose advice was necessary before he could come to any determination, he begged him to return to the etmeidan the next day, at which time he should receive a decisive answer. In the mean time the janissaries, who found themselves without a chief, by reason of the flight of all their officers, and the banishment of their commander in chief, resolved to fill up the vacancies by their own authority. They were some time before they could pitch upon a person worthy the high dignity of janissar aga, till at last, in that part of the city, named Spailar Zarzifi, they met with a poor cobbler; who, though he had been formerly of the order of the janissaries, was now reduced to this mean condition. Such was the person whom they esteemed worthy the honour of being constituted chief of their order; to which end having made known their intentions to him, and meeting



meeting with a refusal from the astonished cobbler, they immediately laid violent hands upon him, tore him by force out of his shop, and conveyed him away in triumph to the camp at the etmeidan, where he was unanimously, by every one's consent, except his own, declared aga of the janissaries, who at the same time nominated for his chiagia, or lieutenant, Moussou, the second chief of the rebels. They afterwards constituted a cul chiagiafi, or lieutenant of the whole order, and named several serdengestis to supply the vacancies which had been caused by the flight of the zorbazis, or colonels of regiments. Sultan Achmet had been a little comforted by the report of his last messenger, till having received notice of these new promotions, his former apprehensions were again renewed. Notwithstanding he was now almost hopeless of success, he sent once more for Ispirzadè, giving him another commission much of the same nature as the former, withal recommending to him to act in this critical conjuncture with his already approved fidelity, and assuring him that if he succeeded in his embassy, he would not fail rewarding him as the preserver of his life and empire. Ispirzadè having given the Sultan fresh assurances of his sincerity and entire devotion to his service, went over to the camp of the rebels, where being introduced into the public assembly, and having declared his commission, he found by their answer that they were wholly well inclined towards the person of the Grand Signor, and disposed to continue him in the possession of his throne and empire. The traitor, who now began to pull off the mask, highly praised the faithful sentiments of the multitude; who, thoughtless of the dangers to which they exposed themselves, were resolved to prefer the tranquillity of the empire to their own private safety. He, however, told them, that he thought himself, in the character of a brother muselman,

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musulman, obliged to inform them of the inevitable dangers which must follow their present manner of proceeding; after which he would leave them to pursue what they thought most just and equitable. He then expatiated before them upon the revengeful temper of the Grand Signor, not omitting the cruelties he had exercised upon those who had deposed his father Sultan Mustapha, notwithstanding it was by their means that he was raised to the sovereign authority; assuring the members of the assembly that they had no reason to expect a better fate, if they persisted in their resolutions so favourable to a person who had already shewed himself guilty of the blackest ingratitude. These public spirited sentiments were immediately approved of by Deli Ibrahim effendi, who had been raised by the rebels to the dignity of stamboul effendi, ever since which he had omitted no opportunity of shewing himself one of the chief promoters of the sedition. The example of this unworthy ulema was soon followed by several other chiefs of the rebellion, who having extolled the integrity of the treacherous Ispirzadè, declared unanimously that he was the only person who could be intrusted to carry to the Grand Signor the fatal news of his being no longer sovereign of the Turkish empire. Ispirzadè, notwithstanding his obligations to the Sultan, shewed himself highly contented with the honour that was done him in being employed in an affair of so great importance. Full of these base sentiments he returned to the seraglio, where he found the Grand Signor waiting with the utmost impatience to be informed of the result of his negotiation. The Sultan upon the return of his emissary was, however, surprized at the arrogant and presumptuous manner in which he entered his apartment, by which he already foresaw some fatal event. He had, notwithstanding, the courage to ask him boldly concerning



concerning the success of his embassy, and was equally shocked and astonished at being answered by the traitor, that the success of his negotiations had been such, as he had always wished and expected, since he now came to inform him that the rebels insisted upon his deposal, without which they declared that they would never disperse and lay down their arms. The unfortunate Sultan finding by this insolent speech, that all his hopes were vanished, turning towards the traitor, with tears in his eyes, told him, that the will of the nation should be obeyed; but that the Supreme God would not suffer such a flagrant piece of treachery, as he had been guilty of, to remain long unpunished. These last prophetic words of the Grand Signor were soon after verified; since that same week Ispirzadè and his whole family were attacked by the plague, which carried them all to their graves. Sultan Achmet, after having commanded the traitor to be turned out of the seraglio, went immediately to the apartment of his nephew Sultan Mahmoud; and taking him by the hand, led him into the imperial chamber, where, having placed him upon the throne, and wished him an happy reign, he advised him never to give too much credit to those, who seemed desirous of insinuating themselves into his favour; if he intended to maintain himself long in possession of a dignity; which he himself had forfeited by trusting too much to unworthy ministers. After this, having paid him the oaths of allegiance, he, of his own accord, retired and shut himself up in an apartment, which was consigned to him, together with an attendance suitable to his present humble condition. It was exactly at the hour of midnight when Sultan Mahmoud was in this manner unexpectedly invested with the sovereign authority. The ministers, who were at that time in the seraglio, immediately took the oaths of allegiance to the new Grand Signor,

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while dispatches were sent to the rebels, and to the houses of the principal ulemahs, to inform them of this sudden revolution. The grand vizir and chiagia were that same night confirmed in their employments, and Emirzazadè declared segh islam in the room of Abdula effendi, who was then in banishment, and Zulali effendi, a person proposed by the chiefs of the rebels, was, instead of Isaac effendi, constituted cadileskier of Anatolia. The next morning, according to custom, was assembled the whole body of the grandees of the empire, among whom the heads of the rebellion took their seats. In presence of this assembly was proclaimed and signed the ghozet, or confirmation of the authority of the new Sultan; after which they expressed their homage by kissing the hem of the Grand Signor's garment. These ceremonies being performed, the grand vizir entered into possession of the palace belonging to his office, giving orders for the proclamation of the new Grand Signor, by the mesins from the top of the minarets, throughout the whole extent of his dominions; and commanding all the magistrates to appear in their respective offices: hoping by these means to restore the city to its former tranquillity. The dignity of reis effendi having been for some time vacant, by the proscription of Mehemet effendi, that office was delivered to Effek Solyman effendi, and the tefterdar ali effendi was confirmed in his employment, as well as all the other ministers, who had been nominated and invested in their offices according to the decrees of the rebels. The grand vizir imagined, not without some foundation, that he should by these artful proceedings soon put an end to the sedition; but it was not long before he saw his expectations frustrated, since Patrona, who remained supreme director of the rebels, gave fresh orders to attack the houses of the proscribed persons, declaring himself resolved to have them all alive in



in his hands; and to revenge himself upon the vaivode of Galata, who, as was mentioned before, had formerly sentenced his death. He entered into his house at Galata, where having found a sum of money consisting in six thousand piaftres, he sent for all the poor Jews, Greeks, and Armenians, and from out of the windows flung it among them by handfuls, declaring to them that it was no more than what was their due, since it was part of the robberies of their unworthy governor. Returning hence to the camp in the etmeidan, he sent orders to the grand vizir to depose the new capitan pacha, in which he was instantly obeyed, Ghafis Achmet pacha, son-in-law to the last sultan Achmet, being constituted in his room. He afterwards sent to demand a private audience of the Grand Signor, whom he dignified with the honourable title of his creature; he was admitted without the least hesitation into the royal presence, where, after having exaggerated the ill-conduct of the late government, he took upon him to advise the Sultan to act upon no other principles than those of justice and religion, if he was desirous of meeting with a more happy destiny than his unfortunate uncle. He farther added, that it would be necessary towards his greater security in the throne to extirpate all those, who had been engaged in the late criminal ministry; at the same time giving him a list of the guilty persons, whom he begged he would endeavour to bring to immediate punishment. Sultan Mahmoud assured him, that he would not fail to put in practice his wholesome instructions, affirming that he should always remain grateful for the favours, which had been conferred upon him, and persuading him to let him know what recompence he expected, since that and all his other demands should be instantly fulfilled. Patrona replied, that he very well knew the rewards due to rebels, but as he was certain that he had never deserved that character,

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having acted only in the defence of justice and religion, he hoped to meet with a better treatment. He farther added, that the only recompence, which he expected for his past services, was the enjoyment of his sovereign's good opinion, and the execution of those instructions, which were so necessary towards the advantage of the empire. Hence he went to the grand vizir, whom he gave to understand, that it would be requisite to order the immediate depofal of Bengli ghirai ghan, prince of the Crimæan Tartars, who had shewed himself a favourer of the late government, desiring that Caplan ghirai ghan, who was then at Bursa, might be sent for to Constantinople to succeed him. Mehemet pacha answered, that as his own authority was not sufficient to decide an affair of that consequence, he would not fail communicating it to the Grand Signor; who, he was persuaded, would be very ready to act in all things according to the advice of so faithful a counsellor, as the person to whom he was indebted for his promotion to the sovereign authority. He afterwards beseeched him to use his utmost endeavours to disperse the multitude, and restore the state to its long wished for tranquillity. Patrona, who expressed himself thoroughly contented with the proceedings of the grand vizir, assured him that he would use his utmost authority to that end; instead of which, immediately upon his return to the camp, he summoned the general assembly of his adherents, before whom he publicly declared the grand vizir's ill-designs, who awaited only an opportunity to follow the tyrannical proceedings of his unworthy predecessor, persuading them that their union and resolution was now more than ever necessary, and adding for their farther encouragement, that it would be absolutely proper not to entertain the least thoughts of coming to an accommodation, till they had received the usual donation from the new Grand Signor. Patrona having in this manner



manner induced his partizans to approve of his advice, dispatched an exprefs to the grand vizir, to inform him of the resolution of the affembly not to difperfe the multitude, till they had received the customary donation. Mehemet pacha defirous of removing this as well as all other obftacles to the public tranquillity, ordered the immediate regulation of all things for the coronation of the new Sultan, which was to be performed in the mosque at Eiup, and which, as ufual, muft precede the donations to the different bodies of militia. It was not long before every thing was prepared for the performance of the intended ceremony, at which time the Grand Signor expreffing his unwillingnefs to appear in public amidft fo many thoufands of armed rebels, ordered the grand vizir to let them know, that if they intended to affift at the function, it was expected that they fhould appear unarmed, as became dutiful and loyal fubjects. This demand, however reafonable, was objected to by Patrona, who declared in the name of the multitude, that it was his will and pleafure, that the janiffaries fhould appear all in arms to add luftre to the magnificence of the ceremony. Sultan Mahmoud finding that there was no way of over-ruling the infolence of the rebels, was at laft obliged to condefcend to their demands; and having fettled all the neceffary precautions for his fafety, he fixed the day of his coronation on the Friday following. When the appointed time came, the Grand Signor iffued out of the feraglio, attended by the minifters of ftate, in their habits of ceremony; and with all the pomp and magnificence ufual on the like occafions. The ftreets through which he was to pafs were lined with a double row of janiffaries, while the beginning of the proceffion was compofed of the whole body of ferdengestis headed by Patrona Ghalil, in the habit of a common janiffary, who mounted upon a fine horfe con-

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tinued all the time to scatter whole handfuls of sequins among the multitude, who followed him with continual acclamations in praise of his valour and generosity. As soon as the Grand Signor had entered the mosque, he was girded with the royal sabre, which among the Turks supplies the place of coronation; and having gone through the other ceremonies, he resolved to return to his seraglio by water, that he might be no longer an eye-witness of the insolence of his subjects. The next morning Patrona, with a design of reimbursing himself the expences of his late expedition, broke into the palace of the deceased Mehemet chiagia, which was situated in that part of the city called casanzilar, where in searching the apartments he found a chest containing six thousand purses in coined money, besides several curiosities of very great value. Part of these riches he generously distributed among his followers, retaining much the smallest portion of them for his own private use. One of the serdengestis, who was admitted to his share of this plunder, thought this the most proper conjuncture to make his long premeditated escape; to which end he, in the night time, attempted to pass the gate of baluc pazar, loaded with riches to a very great value, hoping to be able to retire into his own country, that he might enjoy his acquisitions among his friends and relations. He had, however, the misfortune to be stopped by the officers of the customs, who seized upon his treasure, at the same time treating him with the name of rebel and public robber. This proceeding of the customs so incensed the body of rebels, who thought their character called in question by the reproaches and insult offered to one of their partizans, that the next morning Moussou, followed by a numerous attendance, passed over to the custom-house, where he insisted upon having those persons delivered into his hands, who had abused and robbed one of his



his officers; but finding that they had already made their escape, he contented himself with seizing upon the public treasure; after which having ordered to each of the officers of the customs a reward of an hundred bastinadoes, he returned in triumph to the camp at the etmeidan. In the mean time the government, which was wholly employed in raising the sums necessary for the promised donation, was highly displeased at these irregular proceedings, by which all their measures were rendered ineffectual. Upon this account the grand vizir sent word to Patrona, that as all his plunders and seizures tended to the dissipation of the public revenue, they could be by no means permitted, for which reason he begged of him to put a stop to all irregularities of this nature, especially as he could not but be acquainted with the present necessities of the public treasury, which must shortly furnish the sums requisite for the promised donation. Patrona, thoroughly resenting this haughty admonition, resolved to give the vizir immediate proofs of his indignation. To this end he informed him that he had already of his own accord determined to prevent all inconveniences of this sort, being thoroughly watchful of the public peace and tranquillity, and at the same time let him know, that it was the will of the multitude to have the head of besir aga, who although he had been chissar aga to the deposed Sultan, was still continued in the same employment by the present Grand Signor. This eunuch, who was originally a creature of Ibrahim pacha, had rendered himself famous by his skill and experience in public affairs, which gained him the general character of one of the ablest politicians of the whole empire. Patrona, who imagined that this besir aga secretly directed the grand vizir, whose incapacity he was by no means unacquainted with, resolved as soon as possible to rid himself of so dangerous an enemy. A few days afterwards, however, find-  
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ing that his orders had not been put in execution, he went to the palace of the grand vizir, accompanied by a sufficient number of *ferdengestis*, with a resolution to accomplish what he had at first proposed. Mehemet pacha out of his wonted meekness and irresolution behaved to him with the utmost condescension and submission, while Nideli ali *chiagia* incensed at such flagrant insolence insisted that Patrona had no right to pretend to regulate the Grand Signor's harem, of which *besir aga* was no more than a simple inspector, intermeddling in no other affairs than those tending towards his master's private pleasures; and therefore it would be the utmost inhumanity to deprive the Sultan of so necessary an instrument of his happiness. Patrona, surprised at the *chiagia's* presumption, answered him with his usual arrogance, which so incensed the other, that he let slip many unguarded expressions, giving his adversary the frequent name of traitor, rebel, and disturber of the peace and tranquility of the empire. Patrona, who was of a disposition by no means capable of bearing such an open opposition to his authority, without uttering another word retired to his camp at the *etmeidan*, whence he sent immediate orders to the grand vizir to depose and imprison the *chiagia*, protesting that if his commands were not instantly complied with, he should himself soon feel the effects of his just indignation. Mehemet pacha, who was not in a condition to dispute the authority of the rebel, after having given notice to the Grand Signor of this unexpected accident, immediately conferred the dignity of *chiagia* upon Mustapha Bei, who had served the late vizir in the character of *capzilar chiagiafi*, at the same time ordering the imprisonment of the imprudent Nideli in the house of the *bas bachiculu*, to whose care he was intrusted. To ingratiate himself farther with Patrona, and incline him to desist from his demand, in relation



to the chissar aga, he of his own accord honoured one of his particular favourites, a person who had been most active in the rebellion, by name Dervis aga, with the office of zausbashi; at the same time conferring upon others of his partizans several of the most distinguished employments of the empire; upon which Patrona seemed contented with the proceedings of the grand vizir, whom he began to consider in no other light than as one of his dependents and creatures. The sole business of the government at this time was to raise the sums of money, which had been promised to all the different bodies of militia. There were found in the palace of Ibrahim pacha, agreeable to his last declaration, six thousand purses of coined money, and in that of Mehemet chiagia three thousand, though it was very well known, that these sums were but a very small portion of the wealth of those two ministers, who had been always esteemed possessors of immense treasures. Upon this consideration there was a strict search made after the remainder of their effects, as well as those of the capitan pacha. This inquiry was fruitless, till the writings of Mehemet chiagia were at last found in the hands of a Greek, to whom he had consigned them before the unhappy period of his disgrace. There were discovered among these writings several inventories of money and jewels to an immense value, though it was absolutely unknown in whose hands these vast riches were deposited. In consequence of this discovery immediate orders were issued out for the imprisonment of all the domestics of the late chiagia, though all to no purpose, since there was not one of them who did not avow his utter ignorance in relation to the affair in question. Finding that no other means availed, it was agreed that they should all be tortured till they were brought to confession. Nothing could possibly exceed the apprehensions of these poor wretches, who knowing that it was by no means

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in their power to satisfy the demands of the government, had no other prospect before their eyes, than that of dying in the most excruciating torments. As this unjust decree was soon noised about Constantinople, it happened to come to the ears of Mustapha aga, the only depositary of the secret, who had been employed by Mehemet chiagia in the office of harem chiagiafi, and honoured with his particular trust and confidence. Mustapha, out of compassion to his innocent companions, who were unjustly exposed to a cruel death, forsook his retreat; and demanded immediate admittance to the presence of the grand vizir, to whom he declared, that he had an affair of the utmost consequence to impart. Being introduced to that minister, he began by making himself known to him, and claiming his protection: he then proceeded to assure him that he was the only person, who had ever been entrusted with the secret of the real substance of his deceased master, for which reason he begged that his innocent companions might be set at liberty; promising to discover the effects of the late chiagia, even to the last aspre; protesting that he thought himself entirely freed from the imputation of infidelity by the death of his master, in consequence of which it became his duty to put his lawful heir, the Grand Signor, in possession of his riches. After this he conducted the grand vizir himself into a subterraneous passage contiguous to his late master's palace, in which were discovered several iron chests, containing in all sixty thousand purses in coined money, besides jewels and other valuable effects, which amounted, by a moderate computation, to the same sum; all which was immediately seized upon, and appropriated to the Grand Signor's service. It may, perhaps, be thought that Mehemet chiagia raised these immense treasures at the expence of the subject, by acting upon principles opposite to that honour and honesty which



which he ever professed throughout all his actions; for that reason it is but justice to the memory of that great man to free him from so false an imputation, by pointing out the real methods, which he took to accumulate such vast riches. It is certain that no chiagia, should he maintain himself in his office even for a longer series of years, and behave, during the whole time of his administration, in the most rapacious manner, would ever be able to see himself in possession of the tenth part of the riches of Mehemet chiagia: since it is well known that the yearly revenue of that employment, including all supernumerary advantages, cannot possibly exceed a thousand purses a year. Mehemet chiagia, whose superior genius distinguished him from the common race of mankind, had by his industry discovered a method of enriching himself without being of any prejudice to the public. He had obtained of the Grand Signor a grant of the property of the silver mines in Natolia, which, having been much neglected of late, brought in to the public no more than two hundred purses a year, instead of which Mehemet chiagia engaged himself to pay six hundred annually. As soon as he was declared proprietor he increased the number of workmen, and employed three thousand purses a year in buying up the silver ore, the greatest part of which had been hitherto sold by the inspectors and workmen to the Persians, which commerce he prohibited under pain of death. The ore, which he bought up in this manner, was only the tenth part of the produce of the mines, being the portion which was allotted to the workmen, and which they had till now the liberty of disposing of as they pleased. The whole product of the mines was in this manner collected into the hands of Mehemet chiagia, who transporting it to Constantinople, after having refined it, and extracted the gold from the silver, sold it at the current price of seventy

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piastres per oche, each of which, according to the exactest computation, stood him in no more than forty-five, so that out of seventy he gained twenty-five, which advantage alone will easily account for the sums of money discovered after his death. By this means he not only raised his own fortune, without being guilty of the least dishonesty, but was also of a very considerable advantage to the public, by encreasing at the same time the revenue four hundred purses a year. As soon as the government had taken possession of these treasures, it was notified to the rebels, that they should come the next day and receive the donation. It was ordered, to prevent confusion, that all those who had received their share should have their names registred, by which regulation the cul chiagias Abdula aga perceived that many presented themselves a second and third time demanding their shares; which unjust proceedings he resenting in an imprudent manner was without delay torn in pieces by the multitude. In the mean time Z anum G hoza, a man remarkable for his cunning and resolution, who had been formerly honoured with the dignity of capitan pacha, and was lately raised to the office of pacha of Salonicha, hearing of the troublesome situation of affairs at Constantinople, thought this the most proper time for one of his turbulent disposition to obtain advancement. He, to this end, by underhand means, procured his being recalled to the capital; which the government being apprised of thought proper to bring him over to their party, since a person of his character might be a very proper instrument towards effecting their designs, which were wholly bent upon appeasing the sedition. With this view he was decreed, before his arrival at Constantinople, a second time capitan pacha, in the room of Ghafis Achmet pacha, who was declared pacha of Saida; being judged no longer proper for his former office, since he was

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shrewdly suspected of having for some time entertained secret correspondences with the rebels. Patrona, who readily comprehended the design of the government in the choice of Zanum Ghoza, to hinder a proceeding so disadvantageous to his interests, ordered the grand vizir to confirm Achmet pacha in his employment; which command was instantly obeyed, notwithstanding Achmet pacha had already forsaken his seraglio in the arsenal, which belonged to him as capitan pacha. At this interval arrived at Constantinople Caplan ghirai ghan, who had been declared sovereign of the Crimæan Tartars. This prince was received by the government with the usual formalities, and lodged in the palace of the late Mehemet chiagia in the bacze capissi. A few days after his arrival he went to pay a visit to the grand vizir, by whom he was introduced to the Grand Signor, who received him in the most affectionate manner, and presented him with a robe lined with a very rich fur, and a horse richly caparisoned, declaring him sole monarch of Tartary. It was expected on all hands, that after the donation the multitude would, according to their promise and agreement, immediately separate their riotous assembly; instead of which their insolence increased daily, insomuch that they publicly declared they would no longer listen to any proposals from the part of the government, which tended to insinuate their unavoidable destruction. The ministry, finding that there were no farther hopes of inducing the rebels to separate of their own accord, thought proper to consult among themselves concerning the most probable method of restoring the public tranquillity. The grand vizir, with this intention, summoned all the chief ministers of state to a general assembly; which, after many unnecessary deliberations, broke up without coming to any resolution. He had afterwards several conferences with the Tartar ghan, who advised

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vised him to apply to a person known under the name of Cabà Culac Ibrahim effendi, who he assured him was a man very well skilled in affairs of this nature, insomuch that he might possibly be able to give him some advantageous counsel. This Ibrahim effendi had been formerly a pacha of two tails; but being dissatisfied with an employment that did not answer his ambitious desires, he resigned his office: after which he was employed as chiagia, under chiopru-lòglu Numan pacha, commandant of the province of Bosnia, and some time afterwards officiated in the same character under the pacha of Cairo. His return from Cairo was by means of the famous Mehemet chiagia, who being desirous of resigning his employment, in hopes of enjoying the remainder of his life in a peaceful retirement, had sent for Ibrahim effendi to Constantinople, under pretence of examining the accounts of his master Abdulà pacha, who during the time of his command at Cairo had indebted himself considerably to the public; but his real design was to appoint him his successor, as he esteemed him the only person of the empire worthy his employment. The grand vizir, highly satisfied with the ghan's friendly advice, declared Ibrahim effendi capzilar chiagiafi to the Grand Signor, begging him to find some means of extirpating the rebels, who every day became more insupportable. Patrona indeed, at this very conjuncture, to shew his absolute authority over the subjects, had ordered several taxes and impositions to be laid upon them; and finding that they were somewhat tardy in the payment of their contributions, he broke open several houses, which he stripped of their furniture, and robbed the patriarchal church of the Greeks of all its ornaments, such as silver images of saints, crosses, &c. for the redemption of which he demanded a very considerable sum of money. At the same time he ordered, that no christian should



should presume to appear dressed any otherwise than in a long black robe, with black slippers, that they might be more effectually distinguished from the true believers. Notwithstanding this severity, with which he acted towards the greatest part of the subjects, he did not fail to express his gratitude to all such as had been formerly serviceable to him. Nothing could be a stronger instance of his remembrance of past services than his behaviour to a poor Greek, who was one of the under butchers, that furnished the janissaries with meat. This Greek, by name Janaki, had frequently assisted Patrona, when he was only a common janissary, by procuring him wine and provisions, without insisting upon immediate payment. It happened one day that as Patrona was riding through the streets of Constantinople, attended by a numerous train of his adherents, that he cast his eye upon his old friend Janaki among the mob, which followed him according to custom, uttering acclamations of joy for his continual success and prosperity. Struck with the remembrance of the favours, which he had formerly received at his hands, he ordered him to be immediately called to him, giving him to understand, that it would be for his advantage to come that evening to his tent in the etmeidan. Janaki, unwilling to let slip this favourable opportunity of advancing his fortune, came to the camp at the hour appointed, where he was introduced to a private audience of Patrona, who, after having returned him thanks for his former services, commanded him to name what recompence he most desired, assuring him that it should without delay be granted to him. The poor Greek, who had no farther knowledge, than of those affairs which belonged to his profession, replied, that the utmost extent of his ambition was to be constituted *furuzibashi*, which office had been for many years in the hands of those of his own nation; of which advantage they had been

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been lately deprived by the avarice of the casapbashi, who was resolved to monopolize the whole profits of the butchery. This office had been granted to the Greeks by sultan Solyman, and afforded the possessor a very handsome livelihood, since it was the business of the furuzibashi, not only to supply the Grand Signor's seraglio with meat, but also the whole city of Constantinople; and for this reason it was that the casapbashi had by repeated intrigues obtained a grant to have this office annexed to his former employment. Patrona, without the least hesitation, promised him that his desires should be fulfilled, to which end he sent an order to the casapbashi to resign in favour of Janaki, lest he should feel the effects of his indignation. The casapbashi, who was very unwilling to be deprived of so considerable a branch of his employment, sent immediately for one of his friends, named Arapachi Ulastò, who by reason of his subtlety had obtained the nick-name of The Fox; whom he beseeched to endeavour to persuade Janaki to desist from his demand, giving him free liberty to spend whatever sum of money he should judge necessary towards the conclusion of an affair, which was of so much consequence to him. Arapachi, who was of the same religion as the intended furuzibashi, without delay went to his house, where he told him his message; at the same time dissuading him from pursuing his designs, and offering him a large sum of money the more effectually to induce him to desist from his undertaking. The poor Greek, who was a man of a very mean capacity, made answer that he should be extremely sorry to incur the displeasure of the casapbashi, though he feared it was too late for him now to retract, since his benefactor was determined to recompense him in this manner for his former services. Arapachi, who had already laid his project for the destruction of the unthinking Janaki, informed him



him that he could put him in a way of overcoming this difficulty, and at the same time of raising his fortune to a much higher pitch than by the office of furuzibashi, which was an employment far beneath a person, who was looked upon in so favourable a light by the present government. He then proceeded to inform him, that he was very well certified that Patrona had of late been much disgusted at some proceedings of the prince of Moldavia, and that he had thoughts of ordering his deposal; upon which account he advised him to put in for being declared his successor, by which means he would raise himself to one of the highest and most profitable dignities of the empire. Janaki, who had not the least suspicion of the other's treachery, made answer, that he knew himself unworthy of such an high charge, having never applied himself to public business, and that besides there was another insurmountable obstacle to his promotion to that dignity, which was his extreme poverty, that rendered him unable to furnish the sums necessary upon his investiture in that office. This difficulty was, however, soon removed by the deceitful Arapachi, who promised to procure him, out of pure friendship, whatever sums of money he should have occasion for, and encouraged him so much, by laying before him the prospect of his future grandeur, that in the end he determined him to follow his perfidious counsel. Janaki having received his instructions went immediately to Patrona, whom he once more thanked for the kindness which he had expressed to him by his late generous offer, but assured him, that after having well considered the affair he found the revenue belonging to the furuzibashi by no means sufficient to raise him out of his present misery; for which reason he beseeched him to honour him with the dignity of prince of Moldavia. Patrona immediately asked him whether he could raise the money

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requisite for the customary gift to the government, besides what would be necessary for the fitting out his own equipage; and being answered that he was already provided with every thing necessary, he let him know that his desires should be fulfilled, at the same time assuring him, that notwithstanding the sum stipulated for the public gift was three hundred purses, as he was his friend, he would demand no more than one-third of that sum for himself and his adherents. The credulous Greek depending wholly upon the promised assistance of his friend Arapachi, again professed himself provided with the necessary sums, and the farther to insure Patrona the one hundred purses, gave him a writing under his own hand, by which he declared himself his debtor for that sum. Upon this Patrona went immediately to the grand vizir, to whom he declared his will of having Janaki declared prince of Moldavia, in the room of the other, whom he ordered to be instantly deposed. Finding, however, the day afterwards that his commands had not been put in execution, he went a second time to the vizir, of whom he demanded the reason of this open disobedience to his orders, and being informed that an affair of such consequence could not be decided by him without previously consulting the Grand Signor, he burst out into a fit of passion, declaring that he would find other means of executing his designs, and that the vizir should soon see his own office in the hands of some other person, who would express more gratitude to his benefactor. Mehemet pacha was thoroughly shocked at this insolent behaviour, notwithstanding which he found himself obliged to dissemble his discontent; and the more to ingratiate himself in Patrona's favour, he assured him that he would immediately wait upon the Grand Signor, to whom he would make known his orders, beseeching him, at the same time, to honour him with the continuance of his



his friendship, of the advantages of which he had always remained wholly sensible, and protesting that for the future he would be ever ready to assist him to the utmost of his power. There were none of the members of the government, who did not secretly disapprove of these extraordinary proceedings, notwithstanding which it was determined, (as there was no remedy) to inform the Grand Signor of what had passed, and to satisfy the rebel in his unjust pretensions. The next morning, however, Moussou appeared at the grand vizir's palace reiterating the former request of Patrona, and advising him as a friend not to defer the promotion of the Greek, unless he was resolved to be the cause of his own inevitable ruin. Mehemet pacha returned his sincerest thanks to Moussou for his friendly counsel, assuring him that his desires should be fulfilled the next day, and begging of him that he would intercede with Patrona to excuse this short delay, after which he should without fail see his favourite raised to his desired dignity. The time being come Janaki was mounted upon a fine horse, and conducted by Moussou to the grand vizir's seraglio, where having received the investiture of his office with the usual formalities, and having been dignified with the title of sovereign of Moldavia, he proceeded with great pomp and ceremony, accompanied by a large body of Zaufes, to the patriarchal church, where the patriarch, for fear of subjecting himself to some new insult from the rebels, met him at the church door, and having ordered the Te Deum to be sung, concluded the ceremony, by wishing him an happy government in the name of the whole Greek nation. Soon after this extraordinary election Z anum G hoza arrived at Constantinople, where he was immediately created a pacha of three tails, besides being invested with the office of capitan pacha, which since this late condescension of the government was no longer disputed by the

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rebels: upon which Ghafis Achmet pacha was obliged to retire to the government that had been already allotted to him. Caba Culac Ibrahim effendi, who at this time was the leading man in all the councils, had thought of the methods of appeasing the sedition, though there were wanting to the execution of his design two very necessary articles, namely, strength and the union of his party. To remove these difficulties, the grand vizir dispatched orders to Mufin Oglu Abdula pacha, commandant of Romelia, to be ready upon the first notice to march to Constantinople, at the head of four thousand men, whom he was to introduce into the city with as much secrecy as possible. It was at the same time intimated to Z anum Ghoza, that if he was desirous of signalizing his fidelity to his sovereign, he could never have an opportunity more favourable than the present. He was, in consequence of this, instructed to draw together a large body of levents, under pretence of equipping a squadron of ten ships, in order more effectually to prevent the insolences of the Maltese cruisers, who had of late made several descents in different parts of the Archipelago. Mehemet pacha, after these necessary precautions, took an opportunity of waiting upon Patrona, whom he treated with more than usual civility, praising his justice and integrity, and beseeching him to use his utmost endeavours to separate the multitude, representing to him how highly improper it was, since the exaltation of the new Grand Signor to the sovereign authority, that there should be at the same time another form of government to limit his power, which was absolutely contrary to the laws of the true religion. Patrona, in some measure seduced by these and many other fair promises, assured the vizir that he would use his utmost endeavours to fulfil his desires, though he feared without success, since he found his partisans as  
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yet strenuous in the prosecution of their former measures. After this interview the vizir, in order to facilitate his designs, found means to seduce several chiefs of the militia, who in the next general assembly declared themselves so strenuously in favour of the proposals made by the government, that it was at last determined that the multitude should be separated, upon condition that there should still remain in the camp forty companies selected out of the different bodies of militia, to prevent any future attempt of the government contrary to the interest of the subject. The Grand Signor and his ministers were highly contented with this new regulation so favourable to their designs; and the more to express their gratitude, all those who had promoted this resolution in the last general assembly were the next morning sent for to the seraglio, and in the name of the Sultan presented with as many fine horses, adorned with the richest furniture. All the bodies of militia, except the forty select companies, being returned to their respective quarters, the government, desirous of gaining them over wholly to their party, ordered a donation of one hundred purses to the janissaries, fifty to the zebezis, and as many to the topzis. This unexpected liberality had its desired effect; since all those, who were sharers in the donation extolled the generosity of the Grand Signor, blaming themselves for their former seditious behaviour, under the reign of so liberal and worthy a sovereign. Notwithstanding these last regulations, Patrona, at the head of the forty companies, continued to govern the empire with the same absolute authority, disposing of the highest preferments and offices without any one's daring to dispute his power. The prisons of the bostanzis were full of proscribed persons, the citizens were still cautious of appearing in public, the magistrates desisted from the performance of their duty, and all business was at a stop, while the rebels

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rebels remained absolute masters of the capital. By this time the new prince of Moldavia began too late to discover his error, and the treachery of his friend Arapachi, by whom being totally deserted he found himself unable to acquit himself of his promises to Patrona, who having to no purpose insisted upon his debt, contented himself with exacting the same sum from the rightful prince, whom he determined to re-establish in his former authority. To this end he made known his designs to the grand vizir, who thoroughly approving his resolution gave immediate orders for the apprehension of the unfortunate Janaki, who was conducted to the public prison, by the same Mousslou who had before invested him with his short-lived power. At this conjuncture, pursuant to his secret instructions, Musin Oglu Abdula pacha arrived at Constantinople, followed by a numerous body of resolute men, who were introduced in disguise into the city. The levants were also all in readiness, though the government did not care to put their designs in execution without some just pretence for proceeding to extremities, which favourable opportunity at last presented itself of its own accord. Patrona, who used to direct the grand vizir in all his undertakings, went to him one morning, where, after having exaggerated the ill-conduct of the Moscovites, who, by the frequent assistances they had lent to the Persians, declared themselves open enemies to the Ottoman Port, he represented, that it would be proper, for the glory and interest of the Turkish empire, to declare war with them; offering at the same time to invade their country himself, at the head of his faithful companions, and reduce them by that means, in a short time, to the utmost extremity. Meliemet pacha highly applauded this public-spirited proposal, but at the same time told him, that as his authority alone was not sufficient to decide an affair of so great consequence, he



he would summon an assembly of all the chief officers of the empire, who he did not doubt would unanimously approve of so glorious a design. Patrona, who imagined that the vizir was really satisfied with his proposal, resolved himself to declare his opinion in the public divan, insisting upon its being absolutely necessary towards promoting the true interest of the Turkish empire. His designs, however, were far different from what he professed, wholly calculated to promote the interest of his own partisans, for which reason he judged proper to bring about a declaration of war; since such a situation of affairs would most favour the prosecution of his designs. He had already concerted his measures with Mouflou, and several of the *ferdengestis*, to whom he promised the most distinguished employments of the empire; Mouflou was to be created capitan pacha, and the others all honoured with the dignity of pacha, while his own ambition was contented with the simple office of grand vizir, and with being married to Fatimè, sultana widow of the deceased Ibrahim pacha, and one of the most accomplished princesses of the whole universe. On the day appointed for the general assembly of the principal ministers of state, Patrona, attended by the whole body of the *ferdengestis*, took his place in the divan, where in a studied harangue he exalted the experienced valour of the Turkish militia, whom he represented zealous for the glory and advantage of their country; enlarging upon the perfidy of the Moscovites, who had committed repeated hostilities upon the Grand Signor's subjects, during their war with Persia, whence he concluded it necessary to declare war with them, in order to support the reputation of the Ottoman Port; which had been almost lost during the infamous administration of the late government, to the universal shame and scandal of Mahometism. The only person  
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of this assembly who had the courage to contradict this proposal was the Tartar ghan. This prince, as soon as Patrona had finished his harangue, rose up, and declared himself of a different sentiment.

He said that war with any power whatever could not fail of turning out to his own particular advantage, since it was his profession, and the only harvest of his subjects; notwithstanding which, as he foresaw the fatal consequences with which a declaration of that nature might be attended, he thought it his duty to own himself of a different opinion from that which hitherto seemed to prevail throughout the whole assembly. He afterwards represented the Turkish empire as already weakened by a war of fourteen years with the Persians, in which they were still engaged, upon which account he thought it by no means advisable for them to draw upon their hands another very formidable enemy, whose country was at so great a distance from that of the Persians, that they must be obliged at the same time to maintain two very powerful armies, which but ill suited the present lowness of their circumstances. The grand vizir on the other side seemed to favour the sentiment of Patrona, inasmuch that there arose a warm dispute between that minister and the Tartar ghan, who continued with great vehemence and strength of argument to support his opinion; upon which account it was moved, that in another general assembly the Grand Signor himself, after hearing the arguments of both parties, should decide the dispute by his own authority. This proposal was approved of by the common consent of the whole assembly, and Patrona, who, deceived by the artful proceedings of the grand vizir, thought him inclined to promote his designs, went away satisfied with what had passed, not doubting of obtaining in the next assembly a declaration of war with Moscovy. The divan, according to agreement, was summoned



summoned to meet three days afterwards in the Grand Signor's seraglio, it was composed of all the graduate ulemahs, pachas, and ministers of state, that were then resident at Constantinople; among whom were seated, in the chief places, the three leaders of the rebellion, Patrona, Moussou, and the janissar aga, who alone were permitted to take place in that august assembly, while the serdengeftis, their followers, waited in the outward court of the royal palace. When all the members of the divan had taken their seats, according to their degrees of precedence, and the Grand Signor as usual had placed himself at the lattice window, at the upper end of the council-chamber, the vizir began by desiring Patrona to make known his sentiments, that it might now be determined in presence of the Sultan, whether they were conducive to the glory and advantage of the empire. Patrona, encouraged by the favourable disposition of the grand vizir, declared his opinion, enlarging upon the many benefits, that would arise from such a just and honourable war; which would be an effectual method of re-establishing the lost glory of the Ottoman empire. Mehemet pacha again approved these laudable and generous sentiments, after which he retired out of the divan, under pretence of consulting with the Grand Signor concerning the present situation of affairs; at which time a large number of bostanzis, and other officers of the seraglio, introduced themselves as usual into the council-chamber, to wait the orders of any of the members of the assembly. This body of men was selected out of the number, that Abdula pacha had brought into the city; who being remarkable for their courage and resolution had been disguised as bostanzis, after having received their instructions from the government. The chief of this body of men, who had already signalized himself in many affairs of the like nature, was known by the name

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of Pelivan Mustapha, a creature of the Tartar ghan; who, though he had been elevated to his sovereign authority by means of the rebels, was a principal instrument of their destruction. Mustapha aga, in consequence of the instructions he had received from his master, placed himself near the person of Patrona, where he awaited the signal for putting his commands in execution. In effect, the grand vizir had no sooner made his appearance at the door of the Grand Signor's apartment, whence he declared that Patrona Ghalil, upon account of his signal services, had been dignified by his sovereign with the title of pacha of three tails; then Mustapha drawing his scimeter gave the archrebel a blow on the shoulder; upon which, finding himself betrayed, he drew a short sabre, which he always wore by his side, putting himself in a posture of defence. Mustapha, however, who followed his blow, had the good fortune by a second stroke to cut off his right arm, after which he put him to death with very little difficulty. Mouflou, seeing the fate of his companion, never attempted the least resistance, but wrapping himself up in his furred robe, received the wounds of above an hundred conspirators without uttering a groan. The janissar aga attempted at the same time to save himself by flight, but finding his design prevented by the vigilance of the fictitious bostanzis, he underwent the same fate as his companions. The serdengestis, who were waiting to the number of fifty, in the outward court of the seraglio, were in the same instant all put to the sword, being so surprised that they had not the presence of mind to endeavour at a resistance. This execution being ended in so successful a manner, the charge of janissar aga was given to Abdula pacha, who went immediately to take possession of the palace belonging to his employment. At the same time orders were sent for the apprehending of Zulali effendi, cadi-  
leschier



leschier of Natolia, and of Deli Ibrahim effendi, who had been raised to the dignity of stamboul effendi, as having been one of the chief promoters of the rebellion: both of whom were conducted to the island of Lemnos, where they were put to death immediately after their arrival. Soon after Dervis aga, who had been lately elevated to the office of Zausbashi, followed the fate of the rest of his companions; while the unfortunate Janaki, the deposed prince of Moldavia, had his head cut off on a public scaffold; receiving thereby the just reward of his folly and indiscretion. After the execution of the rebels, which was published to the universal content of the inhabitants of Constantinople, their bodies having been exposed for many days before the gate of the seraglio, were without distinction thrown into the sea. In recompence of the services of Pelivan Mustapha aga, it was determined by the unanimous consent of the general assembly, to confer upon him the employment of the deceased Mouflou, and notwithstanding he at first refused the offer as being unworthy of so high a dignity, he was in the end obliged to obey in pursuance of the Grand Signor's absolute commands. At the same time was published, through the streets of Constantinople, a general amnesty to all those, who had been engaged in the rebellion, provided they would for the future desist from all seditious meetings: after which, the customary patroles being ordered to pass in all parts of the city, all obstacles to the public tranquillity were removed, while all sort of business and commerce was renewed after an interruption of sixty days, during which time the rebels remained absolute masters of the empire. Nor did the persecution of those, who had been engaged in the sedition, by any means end with the declaration of the general amnesty, since nothing was heard of afterwards during the space of many months, but continual exe-

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cutions in different parts of the empire, there being immediate orders dispatched to all governors of cities and provinces, not to suffer any of those wretches to escape who should fly for refuge into their dominions. By this means the government found itself, in a short time, sufficiently revenged for the outrages, which it had received; since there were computed above twenty thousand executions in less than a year's time; after which the Grand Signor ordered the general amnesty to be confirmed, revoking the sanguinary commands, which he had dispatched to all the governors of the different provinces of his empire. Such was the end of this fatal rebellion, which was, I believe, attended with more extraordinary circumstances than any public insurrection recorded in history. Nothing can be compared to it but the famous sedition at Naples, promoted by Masaniello; but as Patrona carried his ends much farther than the other, not having received his overthrow, till he had completed his original designs, there is in my opinion no more justice in the comparison of these two extraordinary men, than there would be in drawing a parallel between the kingdom of Naples and the Turkish empire.



**B**EFORE my departure from Constantinople, I crossed over the water, and passing through Scutari came to the village of Cadi Chioi, the ancient CHALCEDON. This city, called by the oracle the City of the Blind Men, was founded by the people of Megara seventeen years before Byzantium; and, though its situation is by no means comparable to the other, yet it has its beauties and advantages arising from the country around; which is fertile and pleasant, and the sea abounding with fish, esteemed preferable to those taken within the harbour of Constantinople. The Propontis in this part forming a gulf, serves as a pretty secure port; though at this time made little or no use of; the whole trade of these parts being carried on at the metropolis. Chalcedon, in the times of the ancients, underwent many revolutions, being first subdued by Otanes general of the Persians; whose father Sisanes, one of the judges of the Persian empire, having pronounced an unjust sentence, was fled alive by the order of Cambyfes. Not long after the Lacedæmonians rendered themselves masters of it, but were obliged to give place to the Athenians; who contented themselves with imposing upon the inhabitants an annual tribute; which they in time neglecting to pay were again reduced to obedience by Alcibiades. Afterwards with the rest of the world it passed under the dominion of the Romans, who were succeeded by the Greek emperors; under

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whose administration it became famous by a celebrated council of the church, which is recorded under the name of the Council of Chalcedon. The Turks have changed its name to Cadi Chioi, which in their language signifies the village of the cadi or judge. This city, in the time of its prosperity, was considerable, not only on account of its buildings, but the wealth of its inhabitants; who enriched themselves by a profitable traffic of many valuable commodities; but chiefly by the exportation of the purple dye, which was found in great quantities upon its coast.

“ Byzantion arcto

“ Pontus, & *ostriferam* dirimit Chalcedona cursu.”

LUCAN. lib. ix. l. 958.

It is at present a miserable village, inhabited wholly by Greeks; who maintain themselves by their fishery, and the cultivation of their lands.

PRINCES  
ISLANDS.

The next morning, after our return from Chalcedon, we took our leave of the vast capital of the Turkish empire, and reembarking on board our ship, continued our voyage over the rest of the Levant. At a few leagues distance from the city we passed by several small islands, called in general the PRINCES ISLANDS, inhabited only by a few Greek caloyers, who pass their lives in a very agreeable retirement. The soil of some of them is very fertile, the climate wholesome, and the situation wholly charming; which circumstances render them the scenes of the debaucheries of the libertine Turks; who pass over from Constantinople, to enjoy in private many pleasures, which are forbidden them by their law. In time of plague they also serve as retreats to many Christian families, who fly thither to secure themselves from the contagion.



They are, however, frequently disturbed and molested in their retirement by the arrival of these parties; who, as they are beyond <sup>PRINCES ISLANDS.</sup> the eyes of justice, commit all sorts of insolencies and disorders.

The next morning we found ourselves abreast of the island of <sup>MARMORA.</sup> MARMORA, called by the ancients Proconnesus. It owes its modern appellation to great numbers of marble quarries, which have given the name not only to this island, but also to the Propontis, which is now called Mar-di-Marmora. The whole isle is about twenty miles in circuit, mountainous, and little proper for cultivation; notwithstanding which it contains five or six small villages, and a town of the same name as the island. According to Pausanias the ancient inhabitants of the Proconnesus paid a particular worship to Cybele, of which those of Cyzicus taking advantage seized upon her statue, thereby obliging her votaries to follow them, and inhabit their city, which they did, choosing rather to abandon their native soil than their divinity.

Opposite to this island the coast of Asia forms a long and high promontory, within which there is a very good harbour, upon whose borders stood the ancient city of CYZICUS, of which there <sup>CYZICUS.</sup> are now not to be discovered the least remains. Cyzicus was famous in the time of the Romans for its taste in painting and architecture, but its air was esteemed unwholesome from the excess of heat in summer, and of cold in the winter season. This was one of the first Grecian cities which submitted itself to the Persians, opening its gates upon the first summons to Olbarus, son of Megabyzus, by which means it escaped many cruelties and disasters, which befel the neighbouring cities who attempted a resistance.

As we began to lose sight of the island of Marmora, we perceived the entrance into the Hellespont, and discovered upon the Asiatic shore



LAMSACO. shore the village of LAMSACO, built out of the ruins of the ancient city of Lampfacus, whose name it has with very little alteration preserved to this day. Lampfacus was, in the time of the pagan religion, placed under the protection of the god Priapus, to whose ridiculous deity many temples were erected here, and in the adjacent cities of the Hellespont.

“ Hunc lucum tibi dedico, consecroque Priape,

“ Quâ domus tua Lampfaci est, quaque sylvâ, Priape,

“ Nam te præcipuè in suis urbibus colit ora

“ Hellespontia, cæteris ostreosior oris\*. CATULL. Carm. lib. ii. l. i.

“ Et custos furum, atque avium cum falce salignâ

“ Hellespontiaci fervet tutela Priapi†. VIRG. Geor. lib. iv. l. i. 10.

Here this god was said to have been born, produced from the embraces of Bacchus and Venus, whence he was placed as a guard over vineyards. This city suffered many revolutions, having been  
ransacked

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\* “ To thee I dedicate this sweet retreat;

“ Priapus, sacred be the shade to thee;

“ Whether some grove, or Lampfacus thy seat,

“ Detains thy steps, O sylvan deity!

“ Thou, who in towns, that deck the shelly coast

“ Of much-fam'd Hellespont, art worship'd most.”

ANON.

† “ Safe let them live beneath Priapus' eye,

“ Whose look rapacious birds and robbers fly;

“ The guardian god, whose form in vineyards rear'd

“ Through all the coasts of Hellespont was fear'd.”



ransacked by the Persians, Gauls, and several other nations. They were, however, delivered from their most pressing danger by the sagacity of Anaximenes, a renowned orator and historian, and one of the most distinguished persons in the whole city. Alexander the Great, having been informed that the Lampfacenes had declared themselves in favour of his enemies the Persians, was incensed to so great a degree, that he resolved to demolish the city, and put the inhabitants all to the sword. Full of this barbarous resolution he encamped beneath their walls, summoning them to an immediate surrender. These poor people having received notice of his design were in the utmost consternation, imagining themselves upon the brink of inevitable destruction. They, however, recollected that Anaximenes had formerly, upon account of his signal qualifications, been held in some sort of esteem by that conqueror, and admitted as his companion and acquaintance. In consequence of this they unanimously agreed to dispatch him to Alexander, in the most suppliant manner to plead for the lives and safety of his fellow-citizens. The monarch having intelligence of this deputation took an oath to perform the contrary of whatever Anaximenes should desire; which the other being apprised of, as soon as ever he came into his presence, threw himself upon his knees, and beseeched him to level the city of Lampfacus with the ground, put the men to the sword, and sell the women and children for slaves. Alexander admiring the sagacity of the ambassador, and recollecting his oath, pardoned the city; which in recompence erected a statue in honour of their benefactor Anaximenes. It is at present reduced to a small village inhabited by an equal number of Greeks and Turks, and surrounded by very beautiful vineyards and gardens; but it retains nothing of its antiquity besides the name.

LAMPACO.

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LAMSACO.

When we arrived at the passage of the Dardanelles, we were obliged to anchor under the castle, which stands upon the Asiatic shore, where our ship was examined by some Turkish officers, who attend there constantly for that purpose, to prevent the escape of Christian slaves, who might otherwise take the opportunity of the departure of some European vessels, to free themselves from the power of the Mahometans. Having passed the Hellespont we steered our course directly under the promontory of Sigeum, now CAPE  
JANISSARI. CAPE JANISSARI, upon the summit of which stood the tomb of Achilles, as we are informed by Homer.

“ Μέγαν, καὶ ἀμύμονα τύμβον  
 “ Χέουαμεν Ἀργείων ἱερὸς στρατὸς αἰχμητῶν  
 “ Ἀκτῇ ἐπὶ πρυχέσῃ, ἐπὶ πλατῇ Ἑλληςπόντῳ.  
 “ Ὡς κεν τηλεφανὴς ἐκ ποντοφιν ἀνδράσιν εἴη  
 “ Τῷσι δὲ νῦν γεγάασι, καὶ οἱ μετόπισθεν ἔσονται \*.”

ΩΜ. ΟΔΥΣ. Ω. l. 79.

On the mountain is a small village, inhabited by about one hundred and fifty Greek families, still called Trojas, though probably situated upon the same spot as the ancient town of Sigeum. In this village is a very valuable inscription, generally allowed to be the most

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\* “ Now all the sons of warlike Greece surround  
 “ Thy destin’d tomb, and cast a mighty mound:  
 “ High on the shore the growing hill we raise,  
 “ That wide th’ extended Hellespont surveys;  
 “ Where all, from age to age who pass the coast,  
 “ May point Achilles’ tomb, and hail the mighty ghost.”

POPE.



most ancient one this day extant. The people, who are proprietors of it, notwithstanding their extreme poverty, are resolved not to part with it upon any consideration whatever; having a superstitious tradition among them, that upon the removal of another stone of the same kind, the village was immediately attacked with a violent plague, which swept away the best part of the inhabitants. Had I imagined that I was likely to have better success than many others, who have endeavoured to tempt the people with considerable sums of money, I would have taken any method of procuring that valuable piece of antiquity. But being well persuaded that all my endeavours would be of no significance, and knowing that to go there only with an intention to copy it would be a very useless trouble, as it has not only been printed, but also illustrated with a very learned treatise, I thought the most advisable method would be to continue my voyage.

In this resolution we kept at about a league's distance from the Trojan coast, leaving behind us the promontory of Sigeum, and that of Rheteum, where Ajax was buried, two miles distant from the other, with intention to come to an anchor between the continent and the island of Tenedos, whence we might have an opportunity of visiting the ruins of the renowned city of Troy. We were, however, prevented in our design by an unexpected gale of wind, which springing up with a good deal of violence, and promising a continuance of bad weather, obliged us to make the best of our way to get off the shore. We had the satisfaction, however, of discovering distinctly with our spying glasses the remains of that city, among which we could distinguish several columns standing; but there appeared nothing sufficient to give one any good idea of its ancient grandeur. Many travellers, who have pretended to give



CAPE  
JANISSARI.

a description of these countries, have mistaken this place for that Troy, the siege of which is the subject of Homer's poem; though it is certain that city was situated at above five miles distance from this, within the continent, of which there are now not the least remains, nor were there any traces of it above one thousand seven hundred and sixty years ago, as we are informed by Lucan; who tells us that Julius Cæsar, when he visited these parts, found no distinct remains to gratify his curiosity.

" Circuit exustæ nomen memorabile Trojæ,  
 " Magnaque Phœbei quærit vestigia muri;  
 " Jam sylvæ steriles, et putres robore trunci  
 " Affaraci pressere domos, et templa Deorum  
 " Jam lassâ radice tenent, ac tota teguntur  
 " Pergama dumetis, etiam periere ruinæ \*." Luc. Ph. lib. ix. l. 964.

TROY.

The original city of Troy, according to Strabo, was totally destroyed before the fortieth year after the foundation of Rome: in the four

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\* " There the long ruins of the walls appear'd,  
 " Once by great Neptune and Apollo rear'd;  
 " There stood old Troy, a venerable name;  
 " For ever consecrate to deathless fame.  
 " Now blasted mossy trunks with branches fear,  
 " Brambles and weeds, a loathsome forest rear;  
 " Where once, in palaces of regal state,  
 " Old Priam and the Trojan princes sat.  
 " Where temples once on lofty columns borne,  
 " Majestic did the wealthy town adorn,  
 " All rude, all waste, and desolate is lay'd,  
 " And even the ruin'd ruins are decay'd." ROWE.



four hundred and twentieth year Alexander the Great, not finding the least remains of it, founded another city upon the sea-shore; to which he gave the same name as the former. Lyfimachus afterwards enlarged, and surrounded it with a strong wall, which, together with the town, was soon after levelled to the ground by the Gauls in the year four hundred and seventy-seven. After this calamity it began to raise itself by degrees from its misfortunes, and in the space of some years became a pretty considerable town, though unfortified; and in this condition it was when the Romans passed into Asia, in the five hundred and sixty-fourth year, to whom it became tributary. In the six hundred and sixty-eighth year it was, however, upon some slight pretence, again demolished by Fimbria, lieutenant to the dictator Sylla, in which state it remained till it was once more raised by Julius Cæsar, who, as well as his successor Augustus, endowed it with many considerable benefactions, granting to it all the privileges of the other Roman colonies. The first of these emperors was so charmed with this new Troy, that, as we are informed by Suetonius, he had laid a design of transporting thither the seat of the Roman empire.

TROY.

“ Valida fama percrebuerat migraturum Alexandriam, vel Ilium, translatis simul opibus Imperii, exhaustâque deliciis Italiâ \*.”

SUET. in Vit. Jul. Cæs.

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\* “ A strong report prevailed that he would migrate to Alexandria or Ilium, transporting thither at the same time all the riches of the empire, and leaving Italy exhausted of its delights.”



## TROY.

This project was still carried to a greater length by Augustus, who seemed for some time resolved to put his predecessor's scheme in execution, but was in the end overruled by the remonstrances of his ministers, who made him sensible that such a project must inevitably tend to the ruin of the empire. To dissuade him from this design Horace wrote the third ode in his third book, which may be justly called a master-piece in its kind, proving the author to be at the same time a complete poet, and a true lover of his country.

This last city, upon the decline of the Roman empire, falling into decay, its ruins are to be seen at this day, opposite to the island of Tenedos; which is at present in the same condition as Virgil describes it:

—Tantum sinus, et statio malefida carinis\*.

Æn. ii. l. 23.

The territories of Troy are at this time almost destitute of inhabitants, and the lands for the most part uncultivated, except a few spots of ground, which produce an inconsiderable quantity of cotton.

## TENEDOS.

The island of TENEDOS is said to have taken its name from Tenes, son of Cycnus, and grandson of the god Neptune, who being beloved by his stepmother Philonoma, and refusing to satisfy her unlawful passion, was, from her unjust accusation, shut up in a chest, together with his sister, by his father's order, and in that manner cast into the sea; by the waves of which he was transported, unhurt, from the city of Colone in Phrygia, over which his father reigned,  
to

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\* “ — But since a faithless bay,  
“ Where ships expos'd to winds and weather lay.”

Rowe.



to the island of Tenedos. Cycnus, however, soon after discovering the falsity of his wife's accusation, embarked for Tenedos, in order to reconcile himself with his son; but as he was attempting to fasten his vessel to a pillar erected on the shore, Tenes appeared, and with an hatchet cut the rope in two, thereby turning his father adrift, whence the hatchet of Tenes became ever after a proverb, applied to any person who was inflexible in his resentment. He afterwards found means to people the island, which he in a short time brought to a very flourishing condition, and reigned over his subjects for many years with signal justice and moderation; insomuch that after his death he was esteemed and honoured as a deity. The tutelar god, however, of this island was Apollo Smintheus, as we are informed by Homer.

“Κλυθί μεν, Ἀργυρότοξ, ὃς Χρῦσιν ἄμφι βέβηκας,

“Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,

“Σμίνθευ\*.”

HOM. II. i. l. 37.

To him there was erected a magnificent temple, in the most conspicuous part of the island, with sums of money set apart for the maintenance of the priests, who were allotted for the performance of the holy rites. In the temple of Tenes, who was the deity held in the greatest esteem after Apollo, it was unlawful to mention the name of Achilles, by whom he was imagined to have been killed

\* “O, Smintheus! sprung from fair Latona's line,

“Thou guardian power of Cilla the divine,

“Thou source of light! whom Tenedos adores,

“And whose bright presence gilds thy Chrysa's shores.”

POPE.



TENEDOS. killed defending his people against the attacks of the Greeks. The present face of the island is entirely rocky and barren, producing nothing but a few vines, which, however, afford the best white wine of the whole Archipelago. Opposite to the ruins of Troy there is a small town with a pretty strong fortress, which remained for a long time in the hands of the Venetians, till it was delivered to the Turks by the treachery of the governor, who is said to have sold it to them for a barrel of sequins. The inhabitants, excepting those, who compose the garrison, are all Greeks, for the most very poor and miserable, having little else to subsist on than the products of their vineyards, which they are obliged to exchange for all the other necessaries of life. As our gale of wind increased, it was not long before we came in sight of Lesbos, now called MITYLENE, from its capital city, which we left to the northward, in order to enter the gulph of Smyrna, to which we were resolved to bend our course.

This island received its name from Lesbos, the first person who peopled it, and established over it a regular government. According to Herodotus, it was one hundred and thirty years after the siege of Troy before the inhabitants of Lesbos began to erect cities, which they soon built to the number of five, Antissa, Pyrrha, Ereffos, Cirava, and Mitylene, from whence the island was called by the Greeks Pentapolis. Some time after Methymne, wife of Lepydno, founded another city, which was called after her name Methymna, and became the second city in the island. The neighbourhood of this city was planted with a great number of vineyards, which produced a most excellent wine, in which light we find it recorded by Virgil.

“ Non



" Non eadem arboribus pendet Vindemia nostris,  
 " Quam Methymneo carpit de Palmite Lesbos\*." Geor. L. ii. l. 89.

MITTYLENE.

It was a liquor held in very great esteem among the Romans, being of little strength, and wholly proper to be drunk in the heats of summer, as we may collect from Horace :

" Hic innocentis pocula Lesbii  
 " Duces sub umbra †." HOR. Od. xvii. L. i. l. 21.

The capital city was for a long time esteemed one of the most considerable in all Greece, among which it is enumerated by the same poet :

" Laudabunt alii claram Rhodon, aut Mitylenen,  
 " Aut Ephesum, bimarise Corinthi  
 " Mœnia," &c. ‡ HOR. Od. vii. L. i. l. 1.

Nor did it wholly decline from its grandeur till the total destruction of the Roman empire, ever since which it has maintained no part of its ancient condition, but the name and situation. The island

\* " Nor the same grape Hesperia's vintage fills,  
 " Which Lesbos gathers from Methymnia's hills." PITT.

† " Here shall you quaff beneath the shade  
 " Of harmless Lesbian the cheerful cup." ANON.

‡ " Let other poets in harmonious lays,  
 " Immortal Rhodes or Mitylene praise,  
 " Or Ephesus or Corinth's towery pride,  
 " Girt by the rolling main on either side." FRANCIS.



MITYLENE. island of Lesbos rendered itself famous in antiquity by giving birth to several considerable personages, who made a figure, not only in all the different branches of literature, but also excelled in most of the shining characters of life. Such were the famous poetess Sappho, the lyric poet Alcæus, Terpander and Arion, the musicians; the historians Hellanicus and Theophanes, the latter of which was the intimate friend of Pompey; the orator Diophanes, preceptor to the renowned Gracchus; and above all the wise Pittacus, who was reckoned among the number of the seven sages of Greece. This great man having been sent out by the people of his country, at the head of a numerous fleet, against the Athenians, who had possessed themselves of Sigeum, and the town of Achilleum, situated upon the continent, and subject to the Lesbians, notwithstanding the enemy commanded by Phrynon had gained a complete victory over the troops, which were in garrison in the city, and had hung up in the temple of Minerva the shield of the poet Alcæus, who had fled from the battle;

“ Relicta non bene Parmulâ\*,”

HOR. Od. vii. L. ii. l. 10.

he resolved immediately upon his landing to give them battle. Phrynon, however, was so puffed up with his former success, that despising the forces of the Lesbians, in order to render himself more considerable in the eyes of his own army, he defied their general to decide the quarrel between the two nations by a single combat.

Pittacus,

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\* “ Ignobly having lost my shield.”

CREECH.



Pittacus, knowing his own troops to be inferior in strength and number to the Athenians, willingly accepted the challenge, which turned out entirely in his favour by the death of his adversary. The Lesbians, in recompence of this signal piece of service, upon his return to Mitylene delivered over to him the entire administration of the government, in which public character he behaved with so much justice and moderation, that he gained the universal affections of all his subjects, except the poet Alcæus; who continued to lash him very severely in his compositions. It was not long before the satirist fell into his hands; upon which occasion Pittacus was so far from acting upon any principle of revenge, that he immediately set him at liberty, taking not the least notice of the ill usage that he had received from his hands. After having governed the Lesbians with the utmost prudence for the space of ten years, he voluntarily resigned his authority into the hands of the people, choosing to pass the remainder of his days in an unmolested retirement. The inhabitants of this island, in process of time, entered into an alliance with the Athenians; but being naturally of a fickle disposition, in the fourth year of the Peloponnesian war, they resolved to enter into a league with the Spartans, thereby declaring themselves enemies to their former allies. The citizens of Methymne, however, remained faithful to their first engagements, and refused to give ear to the solicitations of their seditious countrymen. This obstacle, however, did not hinder the rest of the Lesbians from declaring unanimously in favour of the Lacedæmonians. The people of Athens in the mean time, being apprized of this resolution so destructive to their interests, resolved, if possible, to put a stop to it before it had grown to too great an head. To this end they fitted out a fleet



MITYLENE. with the utmost expedition, and had so good success, that they surprised the Lesbians, before they had been able to receive the assistance, which had been promised them from Sparta. They, however, prepared themselves as much as possible for defence, and, uniting their whole forces in the city of Mitylene, seemed resolved to sustain the last extremities before they would be brought to surrender. The Athenians, on the other side, persisting in the siege, were not long before they reduced them to such a condition, that they were obliged to give themselves up without being able to make any other capitulation, than that none of the inhabitants should be put to death till they had received fresh orders from Athens; and that they should be allowed to send two deputies to that republic to plead their cause, and, if possible, to incline the senate to mercy. The Athenians, however, as soon as ever they were admitted into the city, seized on all the chiefs of the rebellion, embarked them immediately for Tenedos, and thence for Athens, where they were to receive their sentence. As soon as the people of Athens had received notice of the surrender of Mitylene, in the first sallies of their resentment they issued an order, that all the male inhabitants should be put to the sword, and the women and children be sold for slaves. In consequence of this cruel resolution a ship was immediately dispatched to Lesbos with the fatal sentence. Soon after the ship departed, and their anger began to cool, they were brought to reflect, that they had been guilty of a determination unworthy of so great a people, who can never sully their character so much as by an action of barbarity. These favourable reflections became strengthened by the earnest solicitations of the Lesbian deputies, who employed the utmost power of oratory to move their judges to  
pity;



pity; upon which the senate issued out a second order to stop the execution of the sentence, till they had more maturely deliberated upon the affair. According to this last resolution they instantly fitted out the swiftest ship that they had in their port, to the commander of which the deputies of Lesbos promised very considerable rewards, if he could find means by his dispatch to render the commission of the former vessel ineffectual. However, though he used the utmost expedition, setting out no more than twenty-four hours after the other, he was not so fortunate as to arrive before the first had been some time in the harbour of Mitylene, and had produced the cruel sentence, which, upon the arrival of the second ship, was upon the point of being put in execution. Upon the delivery of the second order, the criminals were all reprieved till the farther determination of the Athenian senate was made known, which was that the lives of all the inhabitants should be spared, excepting such as had shewed themselves most active in the rebellion; who, to the number of one thousand, were instantly put to death. Furthermore the fortifications of Mitylene were destroyed, the ships confiscated, and the whole island, excepting the territories of Methymna, divided into three thousand portions; three hundred of which were consecrated to the service of the gods, and the remaining two thousand seven hundred distributed among the Athenians, who were sent over to Lesbos purposely to enjoy these new possessions. The island afterwards fell into the hands of the Persians, who were succeeded by the Macedonians, which latter remained masters of it, till with the rest of Greece it fell under the dominion of the Romans. It was to Lesbos that Pompey, before the battle of Pharsalia, consigned his wife Cornelia, where she might remain secure from the dangers of war.

“ Summa



## MITYLENE.

" Summa videns durî Magnus discrimina Martis

" Jam castris instare suis, seponere tutum

" Conjugii decrevit onus; Lesbique remotâ

" Te procul a sævi strepitu, Cornelia, belli

" Occulere\*."

LUC. PHAR. L. v. l. 723.

This island, after the translation of the Roman empire, became subject to the emperors of Constantinople, among whom Johannes Paleologus having wrested the empire out of the hands of the family of the Cantacuzeni, by the assistance of Francesco Catalusio, a Genoese nobleman, he, in recompence of his services, made over the island of Lesbos both to him and his descendants, from whom it was conquered by Mahomet the Second. He cruelly put to death Domenico Catalusio, who was at that time in possession of it. The deity, to whom the ancient Lesbians paid the greatest worship, was Apollo, named Malloeis; in whose honour there was a yearly festival celebrated without the walls of Mitylene. The island is about two hundred and fifty miles in circuit, distant from the continent of Asia Minor only two leagues. The country is for the most part very fertile, notwithstanding it is in some places divided by very high mountains, the chief of which was anciently named Leptymne, upon whose summit was to be seen the tomb of Palamedes. Its most considerable products at present are wine, oil, and cotton, which serve for exportation; while at the same time it furnishes its inhabitants with all the other necessaries of life in great abundance.

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\* " Sad Pompey's soul uneasy thoughts infest,  
 " And his Cornelia pains his anxious breast.  
 " To distant Lesbos fain he would remove,  
 " Far from the war, the partner of his love."

ROWE.



abundance. It is also sufficiently stocked with cattle of all sorts, but <sup>MITYLENE.</sup> particularly a small breed of horses, which seldom exceed eleven hands, and are nevertheless almost indefatigable, climbing over the mountains for whole days together with the agility of wild goats. The capital, which is the only walled city in the whole island, still retains its ancient name of Mitylene; it is the seat of an archbishopric, as well as Mithymna, which now is reduced to a poor inconsiderable village. All the inhabitants, who live in many scattered villages throughout the island, are Greeks, there being only five or six Turkish families, which inhabit the castle of Mitylene, a place capable of very little defence.

Upon the continent of Asia opposite to Mitylene are two pretty considerable towns, distinguished by the denomination of the old and new FOCIA; the former of which is the remainder of the celebrated city of Phocæa, built originally by the Ionians; and this became afterwards the foundress of many renowned cities, as well in different parts of Greece, as upon the coasts of Italy, France, and Spain; and in particular the large and powerful city of Marseilles, known by the ancients under the name of Massilia. The reasons which induced the Phocæans to these frequent emigrations, were the continual injuries they received from the Persians, who were always their declared enemies, and by their situation capable of committing daily violences within their territories. Tired with these incessant vexations, at a time when they were closely besieged by Harpagus, they took a resolution rather to abandon their native country, than submit to a nation, for whom they had the utmost hatred and detestation. In pursuance of this their determination they sent dispatches to the Persian general begging a day's truce, during which they might deliberate about the proposals, which had been



FOGIA.

been offered them, and at the same time desiring that he would, for their farther security, draw off his troops some distance from their walls. Both these demands being granted, the Phocæans, whose designs were very different from what the Persians imagined, embarked their wives and children, together with their gods, and all their most valuable effects on board their ships, and immediately set sail for Chios, leaving their destitute city a prey to their disappointed enemies. Being arrived at Chios they attempted to purchase of the inhabitants some of the adjacent islands, which were under their dominion; but meeting with a refusal they sailed for Corsica, where twenty years before, according to the advice of the oracle, they had built the city of Alalia. Not long after they had been settled in this new habitation, they began to be stimulated with sentiments of revenge for their former injuries, thinking it a dishonour that the Persians should remain in quiet possession of a country, to which they had no just right or title. Full of these thoughts they once more embarked on board their fleet, and bending their course towards their primitive habitation, surprised the city in the night, and caused the whole Persian garrison, that had been left there by Harpagus, to be put to death. After this exploit they again set sail, and while they were in sight of their native city threw into the sea a mass of iron, at the same time entering into an oath never to return thither again till the iron should swim upon the surface of the water. Alluding to this Callimachus writes:

“ Φωκᾶίων μέχρῃς κε μένη μέγας εἰν αἶλι μύδρος\*.” Frag. Bentr. 209.  
and

\* “ Still the Phocæan massy bars of iron  
“ Lie buried in the sea.”



and Horace advising the Romans to quit their native city instructs them to do it with the same formalities as the Phocæans. FOGIA.

“ Phocæorum

“ Velut profugit execrata civitas,

“ Agros atque Lares patrios, habitandaque fana

“ Apris reliquit & rapacibus lupis \*.” HOR. Epod. 16. l. 17.

Leaving Fogia on our left hand, we penetrated farther into the gulf of SMYRNA, (anciently called Sinus Adramyltenus,) at the extremity of which that town is situated. We here came to an anchor among a numerous fleet of ships from all nations, who carry on from this scale the most considerable and advantageous commerce of the whole Levant. Smyrna, according to Herodotus, owed its foundation to the Cumæans, who were of Thessalian extraction; and having built the city of Cuma, and finding it too small to contain the number of its inhabitants, erected another city, which they named Smyrna, from the wife of their general Theseus. Others pretend that it took its name from the amazon Smyrna, who is reported by some, to have laid its first foundations. It was originally numbered among the cities belonging to the Æolians, till the people of Ionia, having assembled together at Colophon, besieged, and put themselves in possession of it, after which they constituted it the capital of Ionia. In the time of Alexander the Great it was reduced to a very low condition, till that conqueror, as he was prompted by

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\* “ As the Phocæans oft for freedom bled,

“ At length, with imprecated curses fled,

“ And left to boars and wolves the sacred fane,

“ With all their household gods, ador'd in vain.”

FRANCIS.

R R



SMYRNA. by a dream, rebuilt it; though it was not entirely re-established but by the benefactions of Antigonus and Lyfimachus, who restored it to its pristine grandeur. It has ever since maintained itself not only one of the most flourishing cities of Asia Minor, but has also been ever allowed one of the most agreeable settlements in the whole world. We find that in Augustus's time it was considered in that light, since it is mentioned by Ovid as a most desirable habitation.

" Smyrna virum tenuit, non pontus et hostica tellus,

" Pene minus nullo Smyrna petenda loco."

OVID de Ponto, lib. i. l. 65.

Of all the seven cities, which contended for the honour of having been the birth-place of Homer, Smyrna has undoubtedly the most reason on her side. Herodotus, who writes the life of that poet, decides the controversy in favour of Smyrna, assuring us that he was born upon the banks of the river Meles, whence he took the name of Melesigenes. Most of the later authors have followed this opinion, mentioning him almost universally as a native of Smyrna.

" Nam siquid Latii fas est promittere Musis,

" Quantum Smyrnæi durabunt Vatis honores,

" Venturi me, teque legent\*."

LUC. l. ix. l. 983.

" Mantua Musarum Domus, atque ad fidera cantu

" Evecta Andino, & Smyrnæis æmula Plectris."

SIL. Ital. l. viii.

I am

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\* " Since, if in aught the Latin muse excel,

" My name and theme, immortal I foretel ;

" Posterity our labours shall reward,

" Long as the honours last of Smyrna's bard."

ROWE.



I am not ignorant, that Homer himself, in one of his poems, SMYRNA.  
seems to decide the dispute in favour of another city, where he styles himself *Χίος Αἰδὸς*, or the Chian poet; but any one, who reads his life in Herodotus, will inevitably be brought to judge, that the reason he gives himself that epithet, is because he dwelled in Chios, and there completed his studies, for that he was not a native of that island, the great Aristotle expressly assures us;

“Ὅμηρον Χίῳ καίπερ ἔκ ὄντα πολίτην ἐτίμησαν\*.”

ARIST. Rhetor. l. 2.

Smyrna is situated at the foot of an hill in the most beautiful country in the world, and is at present a city very considerable for its size, though it stands within only a small portion of its ancient circumference. The streets are narrow, and the houses all built of wood, by reason of the frequent earthquakes, which would in a very small time destroy any fabric composed of more solid materials. The greatest part of the town, which borders upon the sea, is inhabited by the Franks, who are established here in great numbers, under the direction of an English, French, Dutch, and Venetian consul, who are more esteemed by the Turks than in any other part of the Levant. On the southside of the city is to be seen an old castle of little or no strength, built originally by the Genoese. Under its walls is a small harbour or basin, where the gallies and other small Turkish vessels remain secure from the violence of the winds and sea.

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\* “The Chians honoured Homer, though not a citizen of Chios.”



SMYRNA.

sea. To the eastward the city is overlooked by another old castle, situated upon the summit of a very high hill. This castle, which was built by one of the Greek emperours, was once a palace of some strength and consequence, since from its situation it not only kept the city in awe, but was also almost inaccessible to the attacks of an enemy. The Turks, however, since it has been in their hands, according to their usual negligence, have suffered it to fall to ruin; and notwithstanding they have some cannon planted upon its walls, maintain in it a garrison of no more than two hundred men. At the entrance into this castle, in a niche of the wall, is a colossal head of a woman supposed to be part of the statue of the amazon Smyrna, who is imagined to have been the foundress of this city. Over the gate is a long inscription in the Greek characters, that were made use of in the age when the castle was built, which by reason of their height cannot be read without a good deal of difficulty. In the centre of the castle is remaining a very spacious reservoir for water, the roof of which is supported by a great number of irregular columns, and near it is a mosque, believed in the time of the Christians to have been the Metropolitan church, dedicated to Saint John. Descending this hill, on the south-west side, you discover an ancient building of large square stones very well cemented together, vulgarly called Homer's School, though there is not to be seen any inscription or other mark, which can give one the least notion to what end it was erected. A little lower is a small chapel consecrated to Saint Polycarp, whose sepulchre is to be seen at a small distance from it. This saint, who is held in great repute by those of the Greek church, was the first bishop of Smyrna, who wrote an explanation of the book of Revelations, besides several other treatises in defence of Christianity; for which he in the end suffered martyrdom, being sentenced



sentenced to be torn in pieces by lions. Near this chapel are the remains of a stadium of the same form and dimensions as that at Athens. It was not long ago that part of the wall was still remaining, till the Turks, having occasion for the stone, with which it was built, levelled it entirely with the ground. In many parts of this hill are to be discovered several fragments of marble, which, together with the foundations of the ancient walls, still extant, prove that it was comprehended within the circuit of the original city. To the north of Smyrna is the most delightful valley imaginable, which produces all the necessaries of life in the utmost abundance. It is watered by the river Meles, which divides it exactly in the middle, and discharges itself into the sea, at a small distance from the city. The greatest part of the inhabitants of Smyrna are Turks, though the trade is entirely in the hands of the Franks, Armenians, Greeks, and Jews, who are also in very great number. The most valuable branch of the commerce, which is carried on at this city is in Persian commodities; they are brought hither upon camels, which arrive sometimes to the number of three thousand in a caravan; and are hence exported in the European ships to all parts of the world.

SMYRNA.

After a stay of about a fortnight at this city we again put to sea, and two days after our departure came to an anchor at SCIO, anciently known under the name of Chios, distant from Smyrna seventy miles. This island, according to Pausanias, was so called from Chios a son of Neptune, who first peopled it with inhabitants. After the death of Chios, CEnopion, together with his six sons, led a colony thither from Crete, and by them was succeeded in the government of his new dominions. When the family of CEnopion was extinct, the command fell into the hands of Amphiclus a Bæotian; who,

SCIO.

by



Scio.

by the advice of the oracle at Delphi, came to Chios to seek his fortune. Hector, one of the descendants of Amphiclus, having inherited the sovereignty, made war with the Abantians and Carians, who had established themselves in a part of the island, and bringing them to a general battle, cut in pieces one half of their army, and taking the remainder prisoners obliged them to evacuate his dominions. Hector, not long after, being present at the assembly of the Ionians, was, upon account of his valour and conduct, decreed a tripos by the common consent of the twelve cities, among which that of Chios was numbered. The inhabitants of this island, during the prosperity of Greece, were always reckoned a people of great bravery and justice, and extremely jealous of the preservation of their liberties. Hither Pactias, the Lydian, after having embezzled the treasures of Croesus, entrusted to his care by Cyrus king of Persia, and being expelled the cities of Cuma and Mitylene, fled for protection, taking refuge in the temple of Minerva, the tutelar deity of Chios. This people, however, rightly judging it a disgrace to their religion, to protect a person who had been guilty of such a signal piece of villany, took him by force out of the temple, and delivered him up to the Persians, who in recompence made them a present of a city in Myfia, situated opposite to the island of Lesbos. Their good intelligence, however, with Persia had but a very short continuance, since, as they afterwards found that nation the declared enemy of Greece, they always embraced the interest of their countrymen, and assisted them to the utmost in repelling the attacks of foreign invaders. They were the only auxiliaries of the Milesians in the war they had to support against the Lydians, in return for the aid they had received from them, in the time of their disputes with the inhabitants of Erythrea, a considerable city of Asia Minor. When  
the



the Ionians had shaken off the yoke of the Persian government, Darius immediately raised a very powerful army, and a numerous fleet, in order to reduce them to their obedience. The Ionians, however, neglected to strengthen their land forces, depending entirely upon the superiority of their naval power, part of which consisted in an hundred ships, fitted out by the Chians. The two fleets coming to an engagement, the Greeks had in the beginning the advantage, till by the treachery of the Lesbians and Samians, who, in the middle of the fight, went over to the enemy, the whole weight of the battle fell upon the Chians and the inhabitants of the continent. In these extremities they, for a long time, fought with great bravery, till in the end, being overpowered by numbers, they were obliged to seek their safety by flight. Part of the Chian fleet, which was too much disabled to follow their companions, was forced to put a shore on the promontory of Mycale, where abandoning their shattered vessels they hastened to the city of Ephesus, where they arrived in the night, just at the time when the Ephesian women were celebrating the mysteries of Ceres. The unexpected approach of so many strangers put these women into such consternation, that, leaving the ceremonies unfinished, they fled to their respective habitations. The Ephesians, in the mean time, betook themselves to arms, and meeting the Chians in a body, in the very place where their wives had begun to perform the festival of Ceres, they immediately concluded they were come to carry off their women by force, upon which, without demanding any farther information, they fell upon them and cut them in pieces. The Persians, from their success in this naval engagement, soon reduced the most considerable cities of the continent and islands of the Ægean sea, among which Chios was included. The island after this remained some time subject to the Persians,

Scio.



Scio.

Perfians, till the inhabitants, weary of their tyranny, joined themselves with the rest of the Græcians, who, under the conduct of Leotychides and Xanthippus, the Lacedæmonian and Athenian commanders, gave their enemies a complete overthrow by sea, near the promontory of Mycale, on the same day that their countrymen gained the memorable victory of Platæa. After these repeated successes the cities of Ionia and the islands recovered their liberty; for the farther security of which those of Samos, Chios, and Lesbos entered into alliance with the Athenians and Lacedæmonians, who engaged themselves to assist them to their utmost in case of an invasion from the Perfians, or any other foreign enemy. Though the Chians had been so fortunate as to deliver themselves in this manner from the tyranny of the Perfians, they had not taken necessary precautions to secure themselves from a domestic usurper, whom they met with in the person of Strates, who obliged this people, for many years, to undergo the yoke of the severest tyranny. To free themselves from this unexpected calamity, they had no other remedy than that of giving up their island to the republic of Athens, under whose authority they remained till the Peloponnesian war, which opportunity they laid hold of to recover their liberty, by joining themselves with the Lacedæmonians and their allies. Callicrates, the Spartan admiral, who succeeded Lyfander in the command of the fleet, at this conjuncture sailed for Chios, where he was very favourably received by the inhabitants, and taking advantages of the present situation of affairs, besieged the fortress of Delphinium, which he soon brought to a surrender, taking prisoners the whole garrison, which was composed of five hundred Athenians. Hence he bent his course towards Lesbos, where he made some progress, but was soon after defeated by the Athenians in a sea engagement,

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in which he himself had the misfortune to perish. The remainder of the Lacedæmonian fleet, after their overthrow, betook themselves to Chios, where they were very kindly received by the inhabitants, who continued faithful to the Spartan interest, till some years afterwards joining themselves with those of Coos and Lesbos, and several cities of the continent, they expelled the Lacedæmonian garrison, and declared themselves free and independent of any power whatever. After this resolution, however, fearing the resentment both of the Spartans and Athenians, they endeavoured to strengthen themselves by an alliance with the city of Byzantium. Nor did they find their precaution useless, since it was not long before they were attacked by the Athenians, who, under the conduct of Chabrias, attempted to invade and subdue their island. Being, however, apprized of this expedition, they fitted out their fleet, resolving to meet the Athenians at sea, where they imagined there was the most probability of gaining the superiority. At the beginning of the engagement Chabrias had some advantage, whence imagining that all the obstacles to his making a descent upon the island were removed, he attempted to pass through the midst of the enemy's fleet, who had the good fortune to sink his ship, and take the greatest part of his crew prisoners. Chabrias, not able to outlive the disgrace, and preferring his honour to his safety, threw himself into the thickest of the enemy, where he perished with his sword in hand. The Chians, after they had freed themselves from this danger, remained for some time in possession of their liberty, till they were enslaved by the treachery of Memnon, by nation a Rhodian, and commander of the Persian fleet. They did not, however, remain for this second time long under the tyranny of the Persians; since Darius Codomannus, three years afterwards,

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Scio.



Scio.

being finally subdued by Alexander the Great, the people of Chios, and most of the other Grecian islands, were by that conqueror restored to their former liberties. They remained quietly in this situation till the time of the war between the Romans and Mithridates king of Pontus, when the latter having been worsted in a naval engagement, one of the ships of Chios meeting his shattered fleet at sea, by accident ran foul of the flying admiral, and was very near sinking him; which action so incensed the already irritated monarch, that he immediately dispatched one of his generals to Chios, who, by treachery rendering himself master of the capital and all the fortified cities, demanded of the Chian senate the children of all their chief men, as hostages for their obedience to the king of Pontus. The Chians, not being now in a condition to disobey his orders, were obliged to deliver up these valuable pledges, which were immediately sent away to Erythrea, a city subject to Mithridates. Not contented with this piece of cruelty he farther commanded them to pay him in a short space of time the sum of two thousand talents; to satisfy which demand they were constrained to sell all their wives' jewels, and strip the temples of their gods of their most precious ornaments. Nor was their prompt obedience to this injunction sufficient to satiate the barbarity of their enemies; since the general, through pretence that the stipulated sum had not been exactly paid, ordered the greatest part of the Chian men and women to be sent in different ships to Pontus, there to be sentenced by Mithridates himself. The citizens of Heraclea, who were formerly allies of Chios, having received advice of this their inhuman treatment, resolved to deliver them from the cruelty of their enemies; to which end they waited for the Pontic fleet at the entrance of the Propontis, where falling upon them unexpectedly,



they had the satisfaction to give them a complete overthrow, and to retake greatest part of the Chian prisoners, whom they carried to Heraclea in triumph; whence, after having loaded them with presents, and furnished them with arms and all other necessaries, they conveyed them in safety to Chios. Here they had the satisfaction of assisting them in the recovery of their former liberties, of which they were farther assured a few years afterwards by the dictator Sylla, who, having finally defeated Mithridates, allowed their freedom to the people of Chios, Rhodes, and several other islands, as a reward for their attachment to the Romans, and in recompence of the losses they had sustained by favouring their cause; honouring them farther with the title of friends and allies of the Roman empire. During the prosperity of Rome, Chios remained quietly under the protection of that potent monarchy; but in the time of its decline becoming subject to the emperors of Constantinople, it was seized upon by the Venetians, under the reign of Manuel Comnenus, who acted in that manner in order to revenge themselves upon that prince, for having molested the European pilgrims in their expeditions to the Holy Land. After the Venetians had made themselves masters of this island, they made over the command of it to an European family, the descendants of which were in process of time divested of it by Andronicus Paleologus; who having been assisted in his conquest by the republic of Genoa in his wars with the Venetians in the year one thousand two hundred and sixteen, in recompence of their services, made a present of it to the Genoese, who subjected it to the command of the Justiniani family, in consideration of a sum of money, which they deposited in the treasury of the republic. In this situation it remained under the protection of the Genoese, some time after that the Turks had taken

Sero.



Scio.

Constantinople, paying only to the Ottoman Porte a yearly tribute of twelve thousand piaſtres. Having, however, for ſome years been remiſs in their payment of this ſum, and beſides given refuge to the fugitive Chriſtian ſlaves, and protection to the Malteſe gallies. Selim, emperor of the Turks, irritated at theſe their ill-judged proceedings, diſpatched a fleet, under the command of Piali pacha, to bring them to obedience. This general, immediately after his landing, ſummoned all the magiſtrates of the country, who were commiſſioned by the Juſtiniani family; whom as ſoon as he got into his power, he ſeized upon their wives and children, and transported them altogether to Conſtantinople. They were indeed not long after reſtored to their native country, by the interceſſion of the king of France, but were ever after treated as the reſt of the ſubjects of the Turkiſh empire, among which they were now included. In the year one thouſand five hundred and ninety-five, the Florentines made an attempt to reſtore them their liberties, having been ſo ſucceſſful as to ſurpriſe the Turkiſh garrifon, and to render themſelves maſters of the caſtle of Scio, which is the only place of ſtrength in the whole iſland. Their gallies, however, being ſoon after driven to ſea by a violent tempeſt, before they had ſufficient time to ſecure their conqueſt, the Turks taking advantage of their departure recovered the citadel by aſſault, and immediately maſſacred all the Florentine garrifon, which conſiſted of five hundred men. This unexpected invaſion rendered the inhabitants of Scio ſuſpected by the Turks, who, eſteeming them as traitors, drove them all out of the citadel, which has been ever ſince defended by a numerous garrifon of Mahometans. The iſland of Scio, which is about eighty miles in circumference, may be juſtly eſteemed the moſt beautiful and flouriſhing of the whole Archipelago. That part of it which faces  
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the continent of Asia is nothing but a continued garden, covered with houses intermixed with orange, citron, lemon, myrtle, pomegranate, and olive trees, which form the most pleasing irregularity imaginable. The capital city, which bears the same name as the island, is situated upon the sea-shore, in the midst of this delightful plain, and may very well be reckoned one of the fairest cities throughout the whole Levant. Its houses are more lofty than what is usual in this country, and for the most part built of stone after the European manner, and its streets clean and regular, though not very broad. On that side of the town which borders upon the sea, stands the castle, which, in any other country, would be esteemed a place of not the least consequence; the fortifications being such as were in use many centuries ago, notwithstanding which, the walls are well furnished with artillery, and defended by a considerable number of janissaries. Before the castle is a small harbour, composed of two artificial moles, at the extremities of which are erected two light-houses to guide the vessels which enter in the night. The number of inhabitants, contained in the whole island, is computed at one hundred thousand; five thousand of which are Turks, and the rest all Greeks, who inhabit many towns and villages, situated in different parts of the island. It was with great justice, that the ancient poets gave to Chios the epithet of the fruitful, since it, to this day, not only produces all the necessaries of life, but also many valuable commodities, by the exportation of which the inhabitants carry on a very considerable and advantageous trade. The chief products of the island consist in silk, oil, corn, mastic, and fruits of all sorts, with which it in a manner furnishes the whole city of Constantinople, besides what is taken off in the European vessels. The mastic, of which the people of Scio gather every



Scio.

every year an incredible quantity, is a very rich gum, made use of in medicines, which distils from a shrub called, in Latin, *Lentiscus*. The season for gathering the mastic is in the months of July and August, at which time the proprietors of the lentisk trees make an incision in the bark, whence the gum trickles drop by drop. Nor are the people allowed to make the incision but in presence of the magistrates of the island, who take an exact account of the quantity collected, out of which they are obliged to send a certain portion to Constantinople, for the use of the Grand Signor's seraglio. Nor ought I, now I am mentioning the most valuable products of this island, to forget the wine, for which, as well as at present, it was famous in the times of the remotest antiquity. Virgil does not scruple to equal it to the liquor of the gods.

"*Vina novum fundam Calathis arvisia nectar\*.*" VIRG. Ecl. v. l. 71.

It had one very good quality that brought it in great esteem among the Romans, which was its little strength; upon which account they mixed it with their Falernian and other strong wines, in order to render them more palatable, and less prejudicial to the stomach.

"*At sermo linguâ concinnus utrâque,*

"*Suavior, ut Chio nota si commixta Falerni est†.*"

HOR. Sat. L. i. S. 10. l. 23.

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\* "*And Chios' richest nectar shall be thine.*"

WARTON.

† "*But languages each other may refine,*

"*As Chian softens the Falernian wine.*"

FRANCIS.



This excellent liquor is produced in the western part of the island; which, though it be mountainous, is covered with many fine villages, and cultivated to the best advantage. On the other side, which fronts the gulph of Smyrna, is a very fine harbour, corruptly called Port Fin, from Delphinium, a fortrefs, which anciently stood at the extremity of it. The inhabitants of Scio, as they are in much better circumstances than any other people in these parts, live in a very handsome manner, being more civilized and affable to strangers than in any other isle of the Archipelago. The whole country round the town of Scio is covered with pleasure-houses and delightful gardens, where they pass their days in continual feasting and recreations. There is no nation in the world which exceeds the women of this place in gallantry, who are naturally disposed to mirth and gaiety, and delight in conversing with men, though for the most part according to the rules of the strictest modesty. In their dress they are extremely nice, and many of them very expensive. Their petticoats, which reach no lower than the calves of their legs, are full of plaits, and generally made of red damask. About their shoulders they wear a short quilted jacket of white satin, and on their heads a very high muslin coif, made somewhat in the manner of a janissary's turban, which has the best effect imaginable. In their ears they carry very large golden earrings; and those who can go to the expence, wear necklaces of diamonds and other precious stones. Their breasts are covered with nothing but a thin white gauze, which is wholly transparent; and their legs and feet, which for the most part are nicely shaped, with white stockings, and slippers after the European manner. They might have a very good title to the prize of beauty, did they not them-

Scio.



Scio.

themselves spoil their features and complexions with an excessive quantity of paint both white and red, which, though they lay on with very great art and skill, renders them far inferior to what Nature originally designed. They have also another great disadvantage, which is almost universal among them; I mean bad teeth, which defect is attributed to the great quantity of mastic, which they have continually in their mouths, being bred up with the notion of its being good for the breath. All their discourses are upon amorous subjects, notwithstanding which they are such true coquettes, that, though they readily give a man many considerable liberties, yet they will seldom allow him the last favour, unless after a very long and obsequious attendance.

NICARIA.

After we had sufficiently entertained ourselves in simply admiring the beauties of Scio, we pursued our voyage, leaving a country where we met with objects only to amuse our sight. Having sailed about thirty miles with a very prosperous wind, we found ourselves becalmed between the island of Samos and Nicaria, distant from each other no more than two leagues. NICARIA, originally called Icthiusa, from the prodigious number of fish in the neighbouring seas, received its name from Icarus, son of Dædalus, who, being drowned near this coast, was buried in the island. The story is well known, and very common in the Latin poets; I shall, however, only take notice of a passage in Virgil relating thereto, because there is a difficulty arising from it, which I know not how to reconcile with probability.

“ Dædalus, ut fama est, fugiens Minoïa regna,

“ Præpetibus pennis ausus se credere cœlo,

“ Infuctum



" Infuetum per iter gelidas enavit ad Arctos,

" Chalcidicamque levis tandem superastitit Arcem \*."

NICARIA.

VIRG. Æn. L. vi. l. 14.

What I cannot rightly conceive is, that if Dædalus steered his course either for Cumæ or Sicily, he could have no occasion to go near the island of Icaria, which is directly out of his road. Virgil seems to have been sensible of this error in history, when he is desirous of palliating it by saying, that he steered towards the north, which is the direct course to Icaria from the easternmost point of Crete; but he, by this, engages himself in the very same difficulty, since it is impossible, that by steering north, from any part of Crete, he could ever arrive either at Cumæ or Sicily, which is situated almost west of Crete.

But to leave these poetical fictions: In ICARIA were anciently two cities, the capital of which, that bore the same name as the island, stood upon the promontory of Draconum, which stretches itself out towards Samos, and the other, which was called Cænæ, on the opposite part of the island. Nicaria is at present, for barrenness and poverty, one of the most remarkable places throughout the whole Archipelago; its soil is utterly rocky and mountainous; and its inhabitants, which are but few in number, wholly ignorant of trade,

ICARIA.

or

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- \* " A structure raised by Dædalus, ('tis said,)  
 " When from the Cretan king's revenge he fled.  
 " On wings to northern climes he dar'd to soar,  
 " Through airy ways unknown to man before;  
 " Full many a length of sky and ocean past,  
 " On Cuma's sacred towers he stoop'd at last."

PITT.



**ICARIA.** or any other method to raise themselves out of their extreme want and misery. Notwithstanding this their abject condition, they are endowed with a greater share of pride than any people throughout the whole Levant; since esteeming themselves descendants of the royal family of the Porphyrogeniti, upon account of their nobility they refuse all intermarriages and alliances with those of the adjacent islands, deeming them a people far beneath them in point of rank and quality. Throughout the whole island there are about five villages, none of which contain above one hundred houses; the inhabitants whereof, notwithstanding their royal blood, have very great difficulty to support themselves out of the products of their country.

**SAMOS.** SAMOS, which is but a small distance from the coast of Asia, is far superior both in extent and fertility to Nicaria, having been always justly esteemed one the most considerable islands in the Ægean sea. Under the times of very remote antiquity, it was known by very different names, till in the end it acquired that of Samos, from Samia daughter of the river god Mæander, who being married to Ancæus, sovereign of the island, that prince, out of compliment to his divine spouse, ordered his dominions to be ever after called by her name. Ancæus, however, soon after abandoning his kingdom, in order to accompany the Argonauts in their expedition to Colchos, the Ionians taking advantage of his absence seized upon his defenceless country, and before his return firmly established themselves in the possession of it, under the government of Procles of Epidaurus, their chief. Upon his demise the command fell into the hands of his son Leogorus, who, during his reign, was continually molested by his neighbours the Ephesians, and they finally, under pretence of his having lent assistance to their enemies



enemies the Carians, seized upon the island of Samos, whence they banished the king Leogorus with all the ancient inhabitants, peopling it anew with a colony brought over from Ephesus. Part of these people, in this manner expelled their native country, went to the island of Dardania, upon the coast of Thrace, whence they gave it the name of Samothrace; while the remainder following their king Leogorus, penetrated into the continent, where, having built a city, they, eleven years afterwards, returned to Samos, whence they, in their turn, drove out the Ephesians, and re-established themselves in their original habitations. After Leogorus the government of Samos fell into the hands of a long succession of tyrants, the most celebrated of whom was Polycrates, who so far improved the naval strength of the Samians as to be inferior to none but that of Crete. Polycrates, when he was a very young man, subdued this island, and dividing it into three equal parts, gave one to his brother Pantagnotus, the second to his brother Syloson, and reserved the third to himself; being, however, soon tired of having his authority limited by this partition, he ordered the first of his brothers to be assassinated, banished the second, and united both their dominions to his own. The reputation of Polycrates soon spread itself over all Greece, on account of his naval forces, and the extraordinary good fortune which attended him in all his enterprises. He with great ease conquered the Lesbians in a sea engagement, who had equipped their whole fleet to succour the Milesians, at that time besieged in their capital by those of Samos, and having taken the best part of their ships, he brought all the prisoners to Samos, where he employed them in hewing out of the solid rock an entrenchment round the metropolis of the island. Afterwards he entered into an alliance with Amasis king of Ægypt, who imagining

SAMOS.



SAMOS.

that it was impossible for him long to continue in such a series of prosperity, wrote him a letter, advising him to interrupt his own good fortune, by voluntarily depriving himself of whatever he most valued. Polycrates, being sensible of the sincerity of his friend's counsel, deliberated for some time in what manner he should follow it, till at last he determined to throw into the sea a ring of an inestimable value, which he always wore upon his finger. He thought by this action to have sufficiently averted the designs of any malicious deity, who, envious of his good fortune, should put a stop to the continuance of it; but what was his surprize, when a few days afterwards his cook returned him his ring, which had been taken out of the belly of a large fish, which upon account of its size and quality had been set apart for the use of the king's table. This surprising accident having come to the ears of Amasis, that prince confirmed more than ever in his opinion, that some inevitable disaster awaited Polycrates, immediately renounced his alliance, fearing to be thereby involved in his misfortunes. The Samian, exasperated at these proceedings of Amasis, and at the same time desirous of putting in execution a design, which he had for a long time kept private, having been informed that Cambyfes, king of Persia, had undertaken an expedition against the Ægyptians, sent secret dispatches to that monarch to let him know, that if he would, in a public manner, demand his alliance, he would readily assist him with his fleet, and furnish him with a number of land forces for his intended conquest of Ægypt. Cambyfes, judging these proposals too advantageous to be slighted, immediately sent ambassadors to Samos to treat of the alliance. Polycrates, according to his promise, instantly fitted out forty ships, on which he embarked several suspected persons, giving secret orders to the commanders of  
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of the ships never to let them return to their country. These persons, however, when they were at sea, being informed by some accident of the snare which was laid for them, found means to bring the commanders all over to their party, after which, instead of prosecuting their intended voyage, they agreed to return to Samos to dispossess the tyrant of his ill-gotten dominions. Polycrates being informed of this revolt, before they had time to put their designs in execution, fitted out, with the utmost precipitation, the remainder of his fleet, with design to oppose their return, and force them to their former obedience. The engagement between the two fleets turned out wholly to the disadvantage of the tyrant, presuming upon which success, the other party made a descent upon the island, whence being repelled with considerable loss, they were once more obliged to betake themselves to their ships, and fly for refuge to Lacedæmon. The Spartans readily engaged to assist them in the recovery of their native country, being mindful of the aid the Samians had formerly lent them in their wars with the Messenians. To this end they equipped a considerable fleet, and making a descent upon the island, laid siege to the metropolis, but finding all their attacks fruitless they re-imbarked, and returned to Lacedæmon. The Samian exiles seeing their affairs desperate after the retreat of the Spartans, fled to the island of Siphnos, where, having demanded a contribution of ten talents from the inhabitants, and being refused they immediately seized upon the products of their lands. The Siphnians resenting this outrage, endeavoured to assert their rights by the sword, but being defeated in a general engagement, and many of their chiefs taken prisoners, they were obliged to ransom them at the price of an hundred talents. The Samians, enriched by this unexpected turn of fortune, bent their course a second time towards

SAMOS.



SAMOS. towards the Peloponnesus; where they were offered the island of Thyrea by their ancient friends the Lacedæmonians. Not contented, however, with that place of settlement they sailed to Crete, where they were very hospitably entertained, and allowed a large portion of land; upon which they built the famous city of Cydon. They lived in this their new habitation for five years with the utmost peace and tranquillity, till being conquered in a sea fight with the people of Ægina, their city was taken, the prows of their ships broken off, and hung up in the temple of Minerva at Ægina, and themselves made captives, and carried away into slavery. Such was the fate of those unhappy men, who engaged themselves in a long series of misfortunes through a desire of revenging their own private injuries, and asserting the liberty of an enslaved country. Nor had the tyrant himself a better fate; since about the same period as the taking of Cydon by the Æginetæ, Orætes the Persian general, having by treachery gotten possession of the person of Polycrates, ordered him to be executed upon a gibbet. After the death of the tyrant, Mæandrios, who had been constituted viceroy during his absence, summoned a general assembly of the people of Samos, to whom he offered the disposal of the government, in whatever manner they should think proper, provided they would consign him as a reward for his virtue the sum of six talents, with the office of chief priest of the temple of Jupiter Liberator, which he himself had founded. He had no sooner finished his proposal, than one of the chief of assembly rising up told him, that instead of a reward he had better think of giving an account of the revenues which had passed through his hands, which they had great reason to imagine had been embezzled to his own private uses. Frighted at this unexpected reply he dissolved the assembly, and betaking himself to the



the citidal summoned thither all the chiefs of the island, under pre-<sup>SAMOS.</sup> tence of giving an account of his administration : but he had no sooner got them into his power, than he ordered them to be loaded with irons and conveyed away to prison. At this conjuncture he was attacked with a violent fit of illness, from which his brother Lycaretus, imagining he had no prospect of recovering, made use of his authority, and ordered the prisoners instantly to be put to death. Syloson having found means, during these transactions, to insinuate himself into the favour of Darius king of Persia, in whose court he had found refuge during the time of his exile, besought his assistance to re-establish him in the government of the island of Samos. That monarch readily consented to his request, and in consequence thereof furnished him with a sufficient number of troops under the command of Otanes, whom he ordered not to depart from Samos till he had seated Syloson upon the throne. The Persians with this commission entered the island without the least obstacle, finding the people very well disposed for the reception of any sovereign, whom they judged proper to name ; being utterly tired with the tyranny of Mæandrios. Otanes without the least resistance marched directly to the capital, in the citadel of which the usurper made his residence, and immediately summoned it to surrender. Mæandrios, judging himself in no condition of defence, readily obeyed the summons, when Charilaus his brother, who had for many years been confined as a madman, begged, as if by inspiration, of Mæandrios to let him lead the troops, which were in the citadel, against the Persians, promising in a short time to return with a complete victory. The usurper, out of a spirit of resentment, and desirous, if possible, to extirpate the whole race of Samians, immediately consented to his brother's proposal, and made over to him the sovereign authority. Charilaus  
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SAMOS.

upon this made a vigorous sally, and attacking the Persian army, when they had laid aside all thoughts of danger, cut in pieces all such as were not fortunate enough, by an hasty flight, to escape this unforeseen massacre. Otanes, justly irritated at this unexampled perfidy, ordered all the Samians that fell into the hands of his soldiers to be put to the sword, seized upon the capital, and laid close siege to the citadel. Mæandrios, seeing the desperate state of his affairs, and dreading the resentment of the enraged Persian, embarked in the night on board a small vessel with his most valuable effects, and set sail for Lacedæmon. Otanes soon after rendered himself master of the citadel, and put the whole garrison, with the inhabitants of the metropolis to the sword. Having wholly subdued the island, according to his master's orders, he delivered it up to Syloson, who entered upon a kingdom almost destitute of inhabitants. In a short time, however, by the assistance of the Persians, he re-peopled it; but exercising over his subjects a tyranny more intolerable than any of his predecessors, he reduced his dominions almost to the same miserable condition, in which he found them. After his death he was succeeded by his son Æaces, who was expelled his country by Aristagoras, when he persuaded all the Ionian cities to shake off the Persian yoke. Ionia, by this insurrection became the object of Darius's indignation, who immediately sent against them a very powerful fleet composed of Phænicians, Cyprians, Cilicians, and Ægyptians, who soon reduced the rebels to subjection. The Ionians indeed fitted out a fleet, with which they attempted to make head against the enemy, but being deserted in the beginning of the engagement by the Samians and Lesbians, they were obliged to submit a second time to the Persian authority. The conquerors, after their victory, conducted Æaces to Samos, where they replaced him



him in his throne, confirming to his subjects all their former <sup>SAMOS.</sup> privileges, as a reward for their treachery. Many of the chiefs of the island, however, disdaining the base conduct of their countrymen, and disapproving of their sovereign's servile dependance on the Persians, fled to Sicily, and seizing upon the uninhabited city of Zancle soon raised it to a very flourishing condition. Samos, together with Ionia, remained for several years thus dependent on the Persians, till the period of the memorable victory obtained by the Greeks, opposite to the promontory of Mycale, in which engagement the Samians signalized themselves in such a manner, as almost to wipe out the stain of their former treachery. Thus did Samos regain its liberty, which it preserved in the midst of the greatest peace and tranquillity, till the people, not content with the enjoyment of their happiness, engaged themselves in a war with the Milesians, from a dispute concerning the city of Priene, to which both states had pretensions. The Milesians sensible of their own inability to cope with their adversaries, implored the assistance of the Athenians, who immediately sent orders to the Samians to desist from all hostilities, and refer the matter to the determination of the senate. This haughty treatment so irritated the Samians, that they refused their mediation, and prepared to support their rights by the force of arms. The Athenians, on the other side, declaring themselves in favour of the Milesians, sent to their assistance a fleet of forty ships, under the command of Pericles. That general began his expedition by making a descent upon the island of Samos, of which, together with the capital city, he very soon made himself master, whence he retired after having changed the form of government, which was before Aristocratical, into a pure Democracy. Soon after the departure of Pericles, some of the chief persons in the island, dissatisfied



SAMOS.

disatisfied at this alteration, so very disadvantageous to their private interests, sent secret dispatches to Sardes, begging the assistance of the Persian general, who commanded in that city, under the sovereignty of king Artaxerxes. Having settled the terms of their alliance, they returned to Samos with a reinforcement of seven hundred men, and, disembarking in the night time, surprised the capital, seized the Athenian garrison left there by Pericles, and sent them away prisoners to Sardes. This unexpected news being arrived at Athens, Pericles was a second time ordered to reduce them to obedience, which commission he so well executed, though not without some loss on his side, that after a successful siege of the capital, he reduced the islanders to a capitulation, by which they were obliged to demolish their fortifications, and consign over to Pericles all their ships, which were immediately sent away to Athens; besides which they were to acknowledge themselves tributary to that republic, and defray all the expences of the war. Thirty years after, when the people had in some measure recovered their former prosperity, the whole Athenian fleet came to Samos, where they concluded a firm alliance with the inhabitants, restoring them all their ancient privileges, and permitting them to rebuild their ships, and augment their forces both by sea and land. This courteous treatment attached the Samians so inviolably to the Athenian interest, that when all the Græcian islands abandoned that unfortunate republic, after the complete overthrow given them by Lysander, this people alone continued faithful to their allies in adversity, till they were reduced by the prevailing power of the Lacedæmonians. Not long after the Persians made themselves masters of this island, and in their turn were dispossessed of their usurped dominions by Timotheus, son of Conon. Perdiccas, in the time of the prosperity of  
of



of the Macedonian arms, restored the Samians to their liberties, but they were again subjected to their old masters the Athenians by Polysperchon. In process of time Mithridates, king of Pontus, became possessed of this island, by means of his lieutenant general Archelaus. But the time when Samos enjoyed the greatest prosperity was under the reign of Augustus Cæsar, who, having a particular regard for this country, placed it more immediately under his protection. Here he first received the title of consul, and returned three years after to pass the winter, having entirely regulated all the affairs of Greece. Here he gave audience to the ambassadors of many different nations, particularly to those sent to him from India, with whom he concluded a treaty of alliance. In return for this hospitality of the islanders that emperor restored to them their liberties, and as a farther reward adorned their cities with many noble buildings. During the Pagan religion, Samos was under the particular protection of the goddess Juno, as we learn from Virgil.

SAMOS.

“ — Juno fertur terris magis omnibus unam  
 “ Posthabitâ coluisse Samo\*.” VIRG. *Æn.* L. i. l. 15.

We also find her, in Statius, mentioning it among the number of her most favourite cities:

“ Quin age, si tanta est Thalami discordia sancti,  
 “ Et Samon, et veteres armis exscinde Mycenæ,  
 “ Verte solo Sparten†.” STAT. *Theb.* L. i. l. 260.

Samos

\* “ Which Juno far above all realms, above  
 “ Her own dear Samos, honoured with her love.” WHARTON.

† “ Yet since thou wilt thy sister-queen controul,  
 “ Since still the lust of discord fires my soul,  
 “ Go, raise my Samos, let Mycene fall,  
 “ And level with the dust the Spartan wall.” POPE.



## SAMOS.

Samos has given birth to many considerable persons, as the chief of which may be mentioned the great philosopher Pythagoras, the sybil Phyto, the poet Chærilus, and the mathematician Conon, mentioned, as is supposed by some commentators, by Virgil,

“ In medio duo signa, Conon: & quis fuit alter ?

“ Descripsit radio totum qui gentibus orbem \* ;” Ec. iii. v. 40.

who was the intimate friend of Archimedes, and by some thought to have been his master.

The island of Samos is about eighty miles in circumference, for the most part mountainous, though it has some fine plains and vallies of great fertility, and no less variety in their productions. Its chief commodities consist in fruits of all sorts, oil, honey, wax, pitch, wine, and corn, which it furnishes in far greater quantity than what is necessary for the sustenance of its inhabitants. It is peopled wholly by Greeks, and retains its ancient name to this day without the least alteration.

PATMOS. Having passed the streights between Samos and Nicaria, we discovered on our right hand the island of PATMOS, famous only for having been the place in which St. John, when banished by Domitian, wrote the mysterious book of the Revelations. The face of this island is barren and mountainous, and its products very inconsiderable, so that the inhabitants support themselves by their industry, being allowed

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\* “ Two comely forms you in the middle see ;

“ Conon the one: the other—who was he ?

“ Who with his rod throughout describ’d the sphere,

“ Which marks to shepherds the revolving year.”



allowed to be the best sailors in the Archipelago. On the summit <sup>PATMOS.</sup> of a hill, in the center of the island, which is about thirty miles in circuit, is the chief city, consisting of about a thousand houses, all of them inhabited by Greeks, natives of the country. In the city is a very large convent of Caloyers, with a sort of an university, to which the youth are sent from all parts to be instructed in the precepts of their religion, to be taught the ancient Greek language, and to receive the rudiments of some other branches of literature.

As we began to lose sight of Patmos, we approached the two small islands of LEROS and CALAMO, which we left on the right <sup>LEROS and CALAMO.</sup> hand, and the same day came to an anchor in the road of STANCHIO, <sup>STANCHIO.</sup> which is the modern name of the ancient island of Cos. Formerly it had many different appellations, which are all recorded in the following passage of Pliny:

“Nobilissima in eo sinu Cos, ab Halicarnasso quindecim millia passuum  
“distant, circuitu centum: ut plures existimant, Merope vocata: Cea, ut  
“Staphylus; Meropis, ut Dionysius; dein Nymphæa\*.”

PLIN. L. v. c. 31.

Whence it was called Cos is uncertain, but by that name it was most commonly distinguished among the ancients. The city of Aftypalæa, according to Strabo, was once the capital of the island, but being abandoned by the inhabitants upon account of a cruel dissension, which arose between them, another was built in a different

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\* “In that bay is the very renowned city Cos, distant from Halicarnassus fifteen miles, one hundred in circumference. It was called, as many suppose, Merope: as Staphylas thinks, Cea: as Dionysius, Meropis, and afterwards Nymphæa.”



STANCHIO. ferent situation, which became the metropolis, and was named, after the island, Cos. In the suburbs of this city stood the temple of Æsculapius, which, next to that of Epidaurus, was held in greater veneration than any one dedicated to that divinity, throughout the whole extent of Greece. In it was a very fine portrait of Antigonus, drawn by Apelles; and another of Venus Anadyomene, by the same hand, which latter was by Augustus Cæsar transported to Rome, and hung up in the temple of his adoptive father. The divine Hippocrates, esteemed one of the greatest physicians which the world ever produced, was a native of Cos. He began his studies by considering thoroughly all the votive tablets that were hung up in the temple of Æsculapius, making exact observations of every particular cure, with the symptoms peculiar to each disease. Artaxerxes, king of Persia, finding his people afflicted with a contagious distemper, which daily swept away an incredible number of his subjects, and hearing of the great reputation of Hippocrates, sent a messenger to him, with very considerable rewards, to persuade him to come to the relief of his distressed kingdom. The temptations, however, of riches and honours had little effect upon the mind of Hippocrates, who, influenced by that hatred, which all the Greeks were bred up in against the Persians, whom they considered as barbarians and their inveterate enemies, answered that monarch, that he thought himself obliged to consecrate the fruits of his studies to the benefit of his countrymen, and to refuse his assistance to their declared enemies. Artaxerxes, irritated at this haughty answer, sent word to the Coans, that he expected they would deliver up Hippocrates into his hands, that he might inflict upon him the punishment due to his arrogance. The people of Cos, however, who from this steady behaviour held him in greater esteem than ever, made answer to



to the Persian, that they were so far from having any thoughts of <sup>STANCHIO.</sup> abandoning their fellow citizen to his resentment, that they were all ready to lay down their lives in his defence. Not long after the plague attacked the territories of the Athenians in so violent a degree, that this powerful republic, by the loss of the greatest part of its inhabitants, was reduced to the utmost extremities. In this condition they applied for assistance to Hippocrates, who readily transported himself to Athens, where he had so good success with his cures, that he soon put a stop to the fatal effects of that destructive distemper. The Athenians were so sensible of the services they had received at the hands of this great man, that they determined to bestow on him all the rewards and honours which lay in their power. They, to this end, gave orders for his initiation into the great mysteries of Ceres, (an honour which had been denied even to Hercules,) presented him with a crown of gold valued at a thousand staters, and enacted that the decree in his favour should be read by the public herald in the assembly at the grand panathenæan festival. They gave him also his freedom of Athens, and offered to maintain him during his life in the prytaneum, at the public expence. Their gratitude extended even to the Coans his countrymen, whom they permitted to send all their children to Athens to receive the same advantageous education which was given to their own youth. Nor was Hippocrates the only illustrious personage who owed his birth to the island of Cos; since it would be a piece of injustice done to those great men, not to mention the celebrated painter Apelles, the poet Philetas, preceptor to Ptolemy Philadelphus, the philosopher Ariston, and the famous musician Theomnestes, who were all of them natives of this island. In the time of Antoninus Pius, the capital city of Cos being entirely destroyed by an earthquake, as well as several towns of Lycia and Caria, that good emperor rebuilt them at his own private expence,



STANCHIO. expence, allowing them many considerable privileges, in order to induce a sufficient number of people to inhabit them. The Coans were anciently a people much given to trade, having several manufactures, which they exported to different parts of the world. When the Romans, from a continual series of prosperity, had forgotten their former virtues, and embraced all the luxurious ways of life, which prevailed among the nations they had conquered, their women, instead of the modest decent dresses which they used to wear in the time of their simplicity, clothed themselves with a thin garment worked in the island of Cos, which was so transparent, that their limbs could be very easily seen through it.

“ Illa gerat vestes tenues, quas foemina Coa

“ Texuit, auratas disposuitque vias\*.” TIBULL. L. ii. El. v. il. 35.

“ Quid juvat ornato procedere, vita, capillo?

“ Et tenues Coâ veste movere sinus†?” PROPER. L. i. El. ii. l. i.

Stanchio is of equal circumference with the island of Scio, which it rivals, if not surpasses, in beauty and fertility. The western side of it, on which is situated the capital city, is one continued plain, covered with an incredible number of vineyards, and corn fields planted with fruit trees of all sorts, that it forms the most charming prospect, which can possibly be imagined. In the middle of this plain are two hills, out of one of which rises a delightful spring, known to the ancients under the name of the Fountain Lycastus. The inhabitants of the island are computed at the number of fifty thousand,

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\* “ Thin robes from looms of Cos my lovely fair,  
“ Inwrought with plaits of waving gold, shall wear.”

† “ Why to walk forth, sweet life, thy tresses braid?  
“ Why in the Coan garb’s thin folds array’d?”

ANON.



thousand, three thousand of which are Turks, and the remainder <sup>STANCHIO.</sup> Greeks. The capital city, which also bears the name of Stanchio, is situated upon the sea shore. On the most southern part is a castle of some strength, guarded by a numerous garrison of janissaries, who suffer no Christian to enter within its walls. In the city are to be seen several remains of antiquity, as porphyry pillars, fragments of marble, an incredible number of altars, and some inscriptions, the most curious of which is one inserted in the gate, that looks towards the sea. It is more remarkable on account of its being written in the Dorick dialect, which is known to have been the vulgar language of this island.

Α ΒΟΥΛΑ ΚΑΙ Ο ΔΑΜΟΣ  
 ΤΗΣ ΛΑΜΠ \* \* ΤΑ ΤΗΣ  
 ΚΩΙΩΝ Γ \* \* ΛΕ \* \* ΕΤΕΙ  
 ΜΑΣΕΝ ΚΑΤΑ ΤΑ ΠΟ  
 ΛΕΙΤΕΥΘΕΝΤΑ ΥΠΟ  
 ΑΡΧΟΝΤΟΣ ΜΑΡΚΟΥ  
 ΑΥΡ ΑΡΙΣΤΙΩΝΟΣ ΚΟΣ  
 ΜΟΥ ΥΙΟΥ  
 Ξ ΣΑΛΛΟΥΣΤΙΟΝ  
 ΣΕΜΠΡΩΝΙΟΝ ΟΥΙ  
 ΚΤΟΡΑ ΤΟΝ ΚΡΑΤΙ  
 ΣΤΟΝ ΕΠΑΡΧΟΝ ΒΕΙ  
 ΚΟΥΛΩΝ ΗΓΕΜΟΝΑ ΚΑΙ  
 ΔΟΥΚΗΝΑΡΙΟΝ ΣΑΡΔΟ  
 ΝΙΑΣ ΤΗΣ ΕΠΙ ΠΑΣΑΝ  
 ΘΑΛΑΣΣΑΝ ΗΓΗΣΑΜΕ  
 ΝΟΝ ΕΙΡΗΝΗΣ ΜΕΤΑ ΕΞΟΥ  
 ΣΙΑΣ ΣΙΔΗΡΟΥ ΔΟΥΚΗΝΑ  
 ΡΙΟΝ ΤΟΥ ΣΕΒΑΣΤΟΥ  
 ΠΟΝΤΟΥ ΚΑΙ ΒΕΙΘΥΝΙΑΣ

xx

Among



STANCHIO.

Among the curiosities of this city is a Sycamore tree, which is without doubt the largest in the known world. It extends its branches, which are supported by many ancient pillars of porphyry, verd antique, and other precious marbles, in the exact form of a circle, from the outward verge of which to the trunk I measured forty-five large paces. Beneath the shade of this sycamore is a very beautiful fountain, round which the Turks have erected several chiosks, or summer-houses; where they retire in the heat of the summer, and regale themselves with their afternoon coffee and pipe of tobacco. From the number of pillars, altars, and fragments of marble near this tree, I am inclined to believe there stood some ancient temple in this very situation, but I could find no inscription to inform me, and only saw upon a round piece of marble the name of Nicagoras the son of Cleombrotus. Most of the altars are adorned with festoons of flowers and sheeps heads, though one, the most beautiful, which I met with, instead of these ornaments was set off with two victories, which extending forward their wings joined the four points of them together. The Turks, inhabitants of Stanchio, are commonly allowed to be endued with more affability than the mahometans in any other part of the Levant. Some of them, contrary to the custom of that nation, apply to commerce; to which they are invited by the fruitfulness of the country, which produces many commodities, such as corn, oranges, and lemons, fruits of all sorts, and dried raisins for exportation. The north east part of this island is opposite to a very deep gulph, which is called from it the gulph of Stanchio, at the extremity of which stood the ancient city of Halicarnassus, the birth place of two great historians, Herodotus and Dionysius Halicarnassensis; of which there are not now to be seen the least remains.

After



After a stay of ten days, in which we saw every thing, which was <sup>STANCHIO.</sup> curious in Stanchio, we put to sea with a fair gale of wind, and having saluted the Turkish admiral with eleven guns, who was just come to an anchor with a squadron of four large ships, we steered our course directly for the island of Rhodes. About half way from Stanchio we passed between the two islands of EPISCOPI and SYMIA, <sup>EPISCOPI and SYMIA.</sup> distant from one another about eighteen miles. The former of these is uninhabited by reason of its barren soil; but Symia, corruptly so called, from the ancient name Syme, is about thirty miles in circuit, and peopled by a pretty considerable number of Greeks, who are universally allowed to be the most expert divers in the world; for which reason they are sent for from all parts of the Archipelago, to recover the goods out of wrecked vessels. Nireus, who is mentioned in Homer as a person more remarkable for his beauty than valour, was sovereign of this island, whence he sailed with his quota of three ships to the siege of Troy.

In two days after our departure from Stanchio we came to an anchor before the city of RHODOS, situated on the east side of the <sup>RHODOS.</sup> island, and still preserving its ancient name. We had here the mortification to be informed, that Rhodes had been for some time afflicted with the plague, which had already destroyed a great number of its inhabitants. This unwelcome news obliged us to weigh anchor, and put to sea with the utmost expedition, depriving us of the satisfaction of visiting a country, which had always been esteemed as one of the principal objects of our voyage. The island of Rhodes is generally thought to have received its name from the great quantity of Roses which it produces; and this opinion is in some measure confirmed by the medals of several Roman emperors, which



RHODES.

which bear upon the reverse the figure of a rose, with the inscription ΡΟΔΙΩΝ, which proves that it was at least one of the favourite symbols of the island. In the two hundred and tenth year after the deluge Rhodes was repeopled by the Ionians, and several other of the neighbouring nations, under the conduct of Leucippus, a native of Achaia. Soon after some Peloponnesians being driven out of their country by a general famine, came over to Rhodes, where they were kindly received by the former inhabitants, who distinguished them ever by the name of *Λιμοδωρεῖς*, or hungry Dorians. The Rhodians, finding themselves afterwards continually molested by the Carians, their neighbours, put themselves under the protection of the Athenians, upon whom and the Lacedæmonians they were alternately dependent till the hundred and sixth olympiad, when they declared themselves a free nation. Mausolus, king of Caria, however, some time after, entered the city, where he by force abolished the democratic government, changing it into an aristocracy dependent upon his crown. Upon his death his queen Artemisia succeeded to his kingdom, which the Rhodians judging as a favourable opportunity to shake off the Carian yoke, fitted out a very powerful fleet, in order to invade her dominions. The queen, however, being timely apprized of their design, ordered a passage to be dug, by which she might have a communication between the great harbour and several small harbours, which were adjacent to her capital city; in these small ports she placed her whole fleet, fitted out with a more than ordinary number of men, and prepared upon the first notice to obey her orders; she besides commanded the citizens to receive the enemy with acclamations of joy, as if they were ready to embrace their party. Things were in this condition when



when the Rhodian fleet arrived in the great harbour, where, finding no sort of resistance, and judging by their behaviour that the people were inclined to lend them their assistance, they abandoned their ships, and marched directly towards the capital. Artemisia that instant made the signal to her forces, who were in ambush in the small harbours, who falling out together seized upon the enemy's ships now destitute of men, and putting immediately to sea directed their course for Rhodes. In the mean time the Rhodians, who continued their march, arrived at the capital city, where they found the gates open to them, and all seeming preparations for their favourable reception, but as soon as they were all entered within the walls, the citizens, assailing them from all parts, cut them all in pieces. Artemisia, on the other side, as soon as she came in sight of the city of Rhodes, ordered the fleet which belonged to these unfortunate islanders to be decked with laurels, and her own ships to follow after unadorned, as if in a state of captivity. This stratagem had its desired effect, since the people of Rhodes imagining, that their countrymen were returned victorious, received them into their port with repeated shouts and acclamations for their success. But how great was their surprize, when, instead of their countrymen, they found their city in the hands of their enemies! Artemisia, having reduced the island by this successful attempt, put to death all the principal inhabitants; and in memory of her conquest erected two brazen statues, one of which represented her own person, the other the enslaved island. The Rhodians were, in process of time, re-established in their privileges by Alexander the Great, who treated them with particular marks of distinction. They remained in this flourishing condition, till they were besieged in their capital city by Demetrius, commissioned to reduce them to obedience by his father

RHODES.

Anti-



**RHODES.** Antigonus. Their forces, since the benefactions of Alexander, had been considerably augmented both by sea and land; they had besides strengthened themselves by alliances with many foreign powers, particularly Ptolomy, king of Ægypt, with whom they entered into a league offensive and defensive. Antigonus being at war with that prince, concerning the island of Cyprus, sent an embassy to the Rhodians, to demand their assistance; which being refused, he fitted out a fleet in order to intercept all their ships that trade to Ægypt. But they being acquainted with his design found means by their skill in navigation, to escape the snares, which were laid for the destruction of their commerce. Upon this disappointment. Antigonus equipped a very powerful fleet, furnished with machines, and all other necessities for the siege of a very strong fortress; the command of which he gave to his son Demetrius, with instructions to use his utmost endeavours to bring the Rhodians to obedience. Demetrius having made his descent upon the island, pitched his tents under the walls of the capital city, cutting down all the trees, which grew in the neighbourhood, in order to fortify his camp; at the same time seizing upon all the products of the land, laying waste the country, and destroying all the defenceless villages. The people of Rhodes, after having in vain endeavoured to come to an accommodation, began to turn their whole thoughts towards making a brave defence, to which end they sent instant dispatches to their allies, and in particular to Lyfimachus, Cassander, and Ptolomy, imploring their immediate assistance. After this, having summoned together all the citizens capable of bearing arms, and set their slaves at liberty, they encouraged them by promises and rewards, to fight for their freedom and the honour of their country. The besiegers began the attack with very great force and vigour, battering the



walls with an incredible number of new invented machines, while the Rhodians, by their equal valour and superior skill, rendered ineffectual all their endeavours. Soon after the beginning of the siege, the islanders received a reinforcement of one hundred and fifty men from Gnoſſus, a city of Crete, and five hundred from Ptolomy king of Ægypt. Encouraged by this augmentation of their forces they fitted out a fleet of nine ships, and dividing it into three squadrons, gave the command to Demophilus, Menedemus, and Amyntas. Demophilus with his three ships sailed towards the island of Carpathus, where he met with several vessels belonging to Antigonus, loaded chiefly with provisions and warlike stores, which he seized upon and conveyed back to Rhodes. Menedemus with his division steered his course towards Patara, a city of Lycia, where meeting with a large ship of the enemy's he set it on fire, after having made prisoners of the whole crew. He besides took many considerable prizes, particularly a ship bound for Rhodes with several valuable presents to Demetrius from his wife Phila. Amyntas, commander of the third squadron, who was stationed among the islands of the Ægean sea, had the good fortune to fall in with several of Demetrius's ships laden with military stores, part of which he sunk, and delivered part safe into the hands of his fellow citizens. Demetrius, in the mean time, who perceived what an inconsiderable progress he made by open force, resolved to try what might be effected by stratagem. He to this end tampered with one Athenagoras, by country a Milesian, who had been admitted into the city among the auxiliary troops sent by Ptolomy; this man, upon consideration of a very valuable reward, which he was to receive beforehand, agreed with Demetrius that he should in the night time send a trusty officer, whom he would meet in the ditch which surrounded



RHODES. rounded the city, and conduct him to a place in the wall that was not capable of the least defence. Demetrius, at the time appointed, dispatched one of his principal officers, following him at a distance with a considerable body of troops, in order upon the first notice to begin the attack. Athenagoras in the mean time having imparted the whole affair to the Rhodians, they sent out a detachment to seize upon Demetrius's emissary, and as a reward to the Milesian, ordered him a present of six talents of silver. Demetrius, finding his hopes in this manner frustrated, commanded his army to make a general attack, which was executed with such fury and violence, that it was with the utmost difficulty that the besieged sustained the shock, and prevented their city from falling into the hands of the enemy. Soon after this assault there arrived ambassadors from Cnidas, with instructions to act as mediators between the two contending parties, but nothing being concluded, Demetrius ordered a second attack, in which, having made a considerable breach, by the help of his machines, and reduced the city to the utmost danger of being taken, he was at last repelled by the unexampled bravery of the besieged. The Rhodians by this time began to labour under very great extremities for want of provisions, when they were unexpectedly relieved by the friendly assistance of their allies, receiving from Ptolomy three hundred thousand measures of wheat, and a great quantity of oats, barley, and other provisions from Cassander and Lyfimachus. Encouraged by this supply, they made a vigorous sally in the night time, and having put to the sword numbers of the enemy, destroyed by fire the greatest part of their machines. The Macedonians being by this loss rendered incapable of continuing their attacks, applied themselves entirely to the repairing of their machines; and the Rhodians, taking advantage of their inactivity, fitted



fitted out a considerable fleet, the command of which they gave to their already experienced Amyntas. That admiral putting immediately to sea, remained some months upon a cruise along the coasts of Asia, whence he returned to Rhodes loaded with the spoils of the enemy. Demetrius having by this time refitted his engines, and prepared all things for a fresh attack, assaulted the city in many places, but was repulsed by the garrison; who, pursuing the enemy to too great a distance from the walls, had the misfortune to lose many of their fellow-citizens, and among others their brave commander Amyntas. Soon after they received a fresh reinforcement from their faithful ally Ptolomy, consisting in one thousand five hundred men, under the command of one Antigonus a Macedonian, besides a very large quantity of corn, and other necessary provisions. There arrived at the same time deputies from the Athenians, and several other states and cities of Greece, with orders to bring about an accommodation; but the Rhodians were so elevated with their late supplies, that they would listen to no reasonable conditions, so that the ambassadors returned without coming to any conclusion. Demetrius, enraged at this obstinacy, ordered a fresh assault to be given, in which he had the fortune to make a very large breach, and to enter the walls with a considerable body of troops, notwithstanding which advantage his forces were in the end repulsed with the death of their two commanders Alcimus and Mantias. Nor did the ill-success of their repeated endeavours oblige the Macedonians to entertain any thoughts of raising the siege, since they had prepared every thing for another general attack, when Demetrius received an express from his father Antigonus, with orders immediately to conclude a peace with the Rhodians upon the most favourable terms that he should be able to obtain. Demetrius, keeping secret his father's commands, chose

RHODES.



RHODES.

for mediators the ambassadors of the Ætolians, who were lately arrived at Rhodes, with intention, if possible, to adjust matters between the two contending parties. These ministers were so successful in their negotiations, that they soon drew up articles of peace, which were readily agreed to both by the Rhodians and besiegers. It was stipulated in the terms of the agreement, that the people of Rhodes should be ever after esteemed a free nation; that they should enjoy their whole revenues, and admit no foreign garrison upon any pretence whatever; provided they would consent to assist Antigonus in all expeditions, excepting against Ptolomy, king of Ægypt, and deliver up an hundred citizens as hostages for the continuance of their alliance. These articles being signed by both parties, in presence of the Ætolian deputies, Demetrius embarked his troops for Macedonia, and the Rhodians entered once more into free possession of their country, which they had maintained wholly by their bravery and resolution. After the departure of their enemies, they proceeded to give rewards to all such persons as had signalized themselves during the time of the siege, confirming the grant of liberty to those slaves, who had behaved with courage; and punishing all those, who had ever entertained thoughts of a surrender. They also erected statues in honour of Cassander and Lyfimachus; and being desirous to shew some particular mark of distinction to Ptolomy, who was in a manner the chief cause of their preservation, they sent to the oracle of Jupiter Ammon, to know whether it would be permitted them to allow him divine honours, and with the approbation of that deity, they consecrated to the king of Ægypt, in their capital city, a square Temenos, which they called Ptolomæum, erecting at each of the corners a portico of a stadium in length. They afterwards repaired their fortifications, and put them in a better state of defence than ever; they had also the good fortune



tune to recover their hostages, who were sent to them by Prepalaus <sup>RHODES.</sup> general to Lyfimachus, after his having taken the city of Ephesus, where they were strictly guarded by order of Antigonius. The Rhodians after these successes remained in quiet possession of their liberties, till Mithridates, king of Pontus, attempted to subdue them, but was with shame obliged to desist from his ambitious enterprize. As lovers of liberty, in the time of the Roman civil wars, the people of Rhodes assisted, with their utmost force, the party which opposed Julius Cæsar; for which piece of service they were decreed a public reward by the unanimous consent of the Roman senate, as we are informed by Lucan:

— “Tunc in reges, populosque merentes

“Sparfus honos; pelagique potens Phœbeia donis

“Exornata Rhodos \*.” Phar. L. v. l. 49.

Upon the destruction of the Roman commonwealth the island of Rhodes became subject to that powerful empire, governed, however, by its own laws and magistrates. Hither Tiberius retired during the time of his disgrace, induced thereto by the healthy climate of the island.

“Rhodum enavigavit, amœnitate, et salubritate insulæ jam inde captus,  
“quum ad eam ab Armeniâ rediens appulisset†.” Suet. in vit. Tib. c. 11.

The

• “Next to their friends their thanks are dealt around,

“And some with gifts, and some with praise are crown’d:

“Of these, the chief are Rhodes, by Phœbus lov’d.” Rowe.

† “He sailed to Rhodes, being captivated by the pleasantness and salubrity of the island,  
“from the time that he landed there on his return from Armenia.”



## RHODES.

The retreat of Tiberius to Rhodes is taken notice of by many poets and historians, but particularly Manilius, who mentions it as a great honour to that island, to have received a prince who was afterwards to be sovereign of the world.

“ Virgine sub castâ, felix terrâque, marique,  
 “ Es, Rhodos, hospitium recturi principis orbem :  
 “ Tuque domus verè solis, cui tota sacrata es,  
 “ Cum caperes lumen magni sub Cæsare mundi.” MAN. L. iv.

The day before Tiberius was re-called to Rome, an eagle was observed to seat itself upon the top of his house, which was looked upon as a very great prodigy, since birds of that species are very uncommon in the island of Rhodes. This particularity is recorded to us by Suetonius and Apollonides, who thought it a proper subject for the following epigram:

“ Ὅ πρὶν ἐγὼ Ρόδίοισιν ἀνέμβατος ἱερὸς Ὀρνίς,  
 “ Ὅ πρὶν Κερκαφίδαῖς Ἀιετὸς ἰσορίη,  
 “ Ὑψιπετῇ τότε ταρσὸν ἀναὰ πλατὺν ἤερ’ ἀεὶθεὶς  
 “ Ἦλυθον Ἡελίε Νῆσον ὅτ’ εἶχε Νέρων.  
 “ Κεῖνε δ’ αὐλισθῆν ἐνὶ δώμασι, χειρὶ συνήθης  
 “ Κράντορος ἔφευγων Ξῆνα τὸν ἐσσόμενον.”

ANTH. Gr. Brod. L. i. p. 124.

Their liberties were afterwards restored to the Rhodians, by the favour of the emperor Claudius, who allowed them to form themselves into a republic, and to enjoy all their ancient rights and privileges. It was not, however, long that they remained in this happy situation; since Vespasian, being displeased at something in their conduct, seized upon their island, and reduced it into the form



form of a Roman province. After this revolution the Rhodians <sup>RHODES.</sup> enjoyed a most profound tranquillity for the space of many ages, remaining in perfect peace till the tenth year of the reign of the emperor Heraclius, at which period they were subdued by the Persians, under the conduct of their valiant general Chosroes. To the Persians succeeded the Arabs, commanded by Maaviè; during whose government, the famous Colossus, which had been before overthrown by an earthquake, was hewn in pieces, and transported by an incredible number of camels into Arabia. Rhodes remained in the hands of this people till the time of Anastasius, emperor of Greece; who, fitting out a numerous fleet, made a descent upon it, and with very little difficulty expelled the infidels. In the year one thousand two hundred and three, it became subject to the Venetians, but was soon after reconquered by John Ducas, one of the Greek emperors. Nor was it long before it suffered another revolution in falling under the power of the Turks; who were, in the year one thousand three hundred and nineteen, finally driven out by the knights of St. John, who rendered themselves masters of Rhodes, after having been obliged to yield up Jerusalem and the Holy Land to the victorious arms of the renowned Saladine, Sultan of Ægypt. As soon as the knights of St. John had taken possession of this island, they changed their ancient title of knights of Jerusalem to that of Rhodes, and immediately set themselves at work, to put their new conquest in the best state of defence, forgetting not the least article of ammunition or fortification; which could render their capital city capable of sustaining a long and vigorous siege. Nor did they find their precautions unnecessary; since in the following year Osman the First, emperor of the Turks, made a descent on the island, and having laid siege to the metropolis, had reduced it the utmost  
9 extremities,



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extremities, when he was obliged to raise the siege by the timely succours brought to the Christians by Amedeus, duke of Savoy. After this success the knights of Rhodes remained wholly unmolested by the Mahometans to the year one thousand four hundred and fifty, when they were besieged for five years successively by Abusac, Sultan of Ægypt, who was in the end, by the unexampled bravery of the Christians, compelled to make a shameful retreat. The intervening one hundred and thirty years were wholly employed in conquests over the Turks, which were begun by the entire overthrow of the Turkish fleet, fitted out by Orcan, son to Osman, with a design to dispossess the Christians of the island of Rhodes. The knights being in time apprized of the intentions of the mahometans, fitted out their whole fleet, and meeting the enemy at sea immediately gave them battle, in which engagement they had the good fortune to destroy above fifty ships, and to disable many others, which, with the utmost difficulty, escaped to Scio. The conquerors having received notice whither their enemies were retired, made a descent upon the island, where they found every body in so great consternation, that, taking advantage of the general surprize, they put to the sword above ten thousand Turks, who scarce attempted to make any resistance. They afterwards sailed to Smyrna and the island of Imbros, both which places they took by storm, putting to death all the mahometans who fell into their hands, reserving only a sufficient number for their gallies. Alexandria in Ægypt had no better fate; for falling into the hands of the victorious knights, and being found to be a place impossible for them to keep possession of, it was first plundered, and soon after reduced to ashes. They also, during this series of success, treated in the same manner the city of Tripoli in Syria, which, after having cut to pieces all the inhabitants,



habitants, they levelled with the ground. In the year one thousand four hundred and eighty, the city of Rhodes was besieged by Mahomet the Second, who, after many fruitless attempts to render himself master of it, was obliged in the end to raise the siege, after having lost above half his army. Upon the retreat of Mahomet, and the repeated successes which they every day met with against the Turks, they grew so bold and enterprising, that they attacked their enemies in their fortified cities, and threatened to visit them even in their capital. Solyman the Second, enraged that so inconsiderable a body of men should spread such an universal terror throughout the whole extent of his empire, resolved to rid himself of that continual plague and vexation, which had raised itself to so great a pitch, purely by the negligence of his predecessors. He, to this end, fitted out a very large fleet, on which he embarked his whole army, leaving no more troops behind, than what were just necessary to guard his frontiers. With these preparations he sailed for Rhodes, where having invested the city both by sea and land, after the most obstinate siege which was ever known, he brought it to surrender upon terms by no means dishonourable to the besieged; who delivered it into his hands in the year one thousand five hundred and twenty-two, in a condition, from which it could bear no other name than a heap of ruins.

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Rhodes has been ever esteemed one of the most considerable islands of the whole Mediterranean, not so much on account of its extent, as its great riches and fertility, whence we find it mentioned by the ancients under the name of Macaria. It is about one hundred miles in circumference, and notwithstanding it is somewhat more mountainous than Stanchio, does by no means yield to it in fruitfulness; producing a large quantity of corn, excellent wine, various sorts of



**RHODES.** of fruit, and several very valuable commodities for exportation. In the times of remote antiquity its principal cities were Lindus, Ialysus, and Caminus, which are commonly imagined to have been built by the three sons of Cercaphus and Cydippe; though others are of opinion that they owed their foundation to Tlepolemus, son of Hercules; others to Althemenes, son of Catreus, king of Crete, and descendant of Hercules. The city of Lindus was situated upon an eminence on the southern part of the island, and contained many magnificent edifices; the most remarkable of which was the temple dedicated to Minerva Lindia; which, according to Herodotus, was founded by Danaus, when he fled from the persecutions of the sons of Ægyptus. In this temple Cadmus, after his banishment from Tyre, made his first sacrifices, and consecrated to the goddess a large vase of brass, on which was a very long inscription in Phœnician characters. According to Strabo, these three cities formed each of them originally a separate republic, till in the end uniting together they built one common capital on the sea-shore, in a very advantageous situation, which they called, after their island, Rhodos. This city was built by the direction of the celebrated architect Hippodamus, a native of Miletus, and was situated near the easternmost cape of the island, ten miles distant from Ialysus. Its advantageous harbours, the beauty of its buildings, the breadth of its streets, and strength of its fortifications, rendered Rhodes one of the most considerable cities of all Greece. In process of time it became the seat of arts and sciences, rivalling, if not exceeding, in that particular even Athens and Rome. Here it was where Cicero perfected himself in the study of oratory; Marcus Brutus imbibed the principles of his philosophy, and his friend Cassius the knowledge of the Greek language and history. Pompey upon his arrival at Rhodes, having  
ordered



ordered all the most famous disputants to appear before him, was so pleased with the nicety and justness of their arguments, that he allotted to every one of them a reward of two talents. Paintings by the hands of the greatest masters, Protogenes, Zeuxis, and Apelles, were no were to be found in such numbers as in this city, which abounded in porticos, circus', gymnasiums, statues, and temples; the chief of which were dedicated to their tutelar god Apollo. But of all the works of magnificence nothing could be compared to the celebrated Colossus of the Sun; which, as we are informed by Pliny, was admirable, not only on account of its prodigious size, but also by reason of its being formed according to the rules of the exactest proportion. It was composed entirely of brass, seventy cubits in height, and was placed at the entrance of the harbour, holding in its right hand a vessel full of fire, in order to direct the ships, which entered the port in the night time. Each of its legs were placed upon a marble pedestal, and the distance was so great between the surface of the sea, and the upper part of its thighs, that the largest ships, made use of in those days, could without difficulty pass between its legs. We are told by Pliny, that this immense figure was made by Chares of Lindus, scholar of the famous Lysippus; though the majority of authors, and among them those of the greatest veracity, inform us, that it was only begun by Chares, who finding it impossible for him to finish it for the sum which he had contracted for with the Rhodian republic, out of despair put an end to his days. After the death of Chares this grand piece of work was undertaken by Laches, a citizen also of Lindus, who in the space of twelve years brought it to perfection, in memory of which he engraved an inscription on the pedestal, mentioning his own name

RHODES.

Z Z

and



RHODES. and the height of the figure, disagreeing in that particular with Pliny, who makes it to be shorter by ten cubits.

“ Τὸν ἐν Ρόδῳ Κολοσσὸν ὀκτάκις δέκα

“ Λάχης ἐποίησεν πηχέων ὁ Λινδῖος\*.”

This Colossus, which was reckoned one of the wonders of the world, remained in its entire glory for the space of fifty-six years, after which period it was overthrown by a terrible earthquake in the hundred and thirty-ninth olympiad. Polybius tells us, that Ptolomy, king of Ægypt, offered the Rhodians three thousand talents to raise and replace it in its former situation, but none could be found hardy enough even to attempt meriting so great a reward. In this state it remained for many ages, till the Arabs having rendered themselves masters of the island, as I have already said, in the year of Christ six hundred and fifty, hewed it in pieces, and transported it upon camels into their native country. In the suburbs of the city, which were destroyed by the Rhodians themselves in the Mithridatic invasion, lest they should fall into the enemy's hands, was to be seen a very celebrated picture done by Protogenes, which was afterwards carried to Rome by Cassius, and by him consecrated in the temple of peace; where it remained the admiration of all Italy, till the time of the emperor Commodus, under whose reign that temple was unfortunately reduced to ashes. We have an account in Pliny, that Demetrius, when he besieged the city of Rhodes, had thoughts of

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\* “ Laches, of Lindus in the isle of Rhodes,  
“ Formed the Colossus eighty cubits high.”



of endeavouring to force it to surrender by fire, but was deterred from putting his design in execution, by the apprehension lest that picture, which was then under the pencil of Protogenes, should have been included in the general ruin. This island, which remained for a long time in a very flourishing condition, was the productress of many great men, who distinguished themselves in all the different characters of life. To Rhodes Greece owed one of her seven sages, Cleobulus; the witty comic poet Aristophanes, and the two Panætii, both of them great philosophers; the younger of which was preceptor to Scipio Africanus. Horace speaks of the writings of the Panætii with very great regard, putting them upon a rank with the works of the divine Socrates,

— “ Nobiles

“ Libros Panætî, Socraticam et domum \*.” HOR. L. i. Od. xxix. l. 13.

The inhabitants of Rhodes were esteemed by the ancients the richest people of all Greece, which gave Pindar reason to say, that Jupiter rained many golden showers upon that happy island. They had their misfortunes indeed common with their neighbours, particularly their capital was twice destroyed utterly by terrible earthquakes, from the fatal effects of the first of which they recovered by the generous contributions of their allies Gelo, Ptolomy, and Antigonus, kings of Syracuse, Ægypt, and Syria: and when many ages after they were reduced to the last extremities, by a catastrophe of the same nature, they were relieved from their distress by the benefactions

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\* “ Panætus’ works, thy costly books of art,

“ And the Socratic school.”



RHODES.

factions of that good emperor Antoninus Pius. The present city of Rhodes is distant from the ancient capital of the island about six miles, and is situated upon that part of it, which looks towards the continent of Asia. It is built in a semicircle round the harbour, and is divided into the high and low city. In the first of these is standing the palace of the grand master of the knighthood of Rhodes, which is at present the place of residence of the pacha, who governs the island in the name of the Grand Signior. The low city is divided from this by a single wall, and extends itself along the sea shore. It is a place of very little strength, the fortifications being in the taste of former ages, and besides in a very ruinous condition. These two cities are wholly inhabited by Turks, no Christian being allowed, under pain of a severe penalty, to be seen within the walls after sunset. The remainder of the inhabitants are for the most part Greeks, who in affairs of religion are subject to the direction of an archbishop. There is but one river in the whole island; but that inconvenience is abundantly made up by a great number of delightful springs, which furnish the inhabitants with excellent water. The face of the country is for the most part mountainous and uneven, though there are some very spacious and fertile plains. Upon the summit of the highest mountain, now called Philermo, and known to the ancients by the name of Antabyris, stood a temple erected by Althemenes, king of Crete, to the honour of Jupiter Atabyrius, the priests of which were said always to have foretold whatever disasters were to befall the people of Rhodes. In the place of this temple is at this day to be seen a castle built by Solyman the Second, in the time of the siege of Rhodes. Nothing could be a greater disappointment to us, than the not being able to examine the curiosities, which this island, having hitherto been visited by  
very



very few travellers, must necessarily afford : but the danger of entering into a country infected with the plague being an affair of too serious a nature to be trifled with, we had no other method to follow than that of continuing our voyage ; and contented ourselves for having been debarred of what we proposed as one of our principal entertainments, by the thought of our having escaped a very great danger ; which we should have run into, if we had hurried on shore, without having first informed ourselves of the condition of the island.

RHODES.

After six days sail we came to an anchor opposite the city of Arnicho in CYPRUS, distant from Rhodes about an hundred leagues.

CYPRUS.

This island, which, both upon account of its extent and fertility, has been ever numbered among the most considerable in the Mediterranean, is situated in the Carpathian sea, between the coast of Syria and Cilicia. The sovereignty of this island was originally divided among several different princes, each of whom was utterly independent of his neighbours. It was afterwards formed into one single monarchy, by Belus, king of Tyre, who having subdued the island, suffered Teucer to establish himself in it, who immediately laid the foundations of the city of Salamis. The first part of this piece of history is recorded to us by Virgil, in the first book of the *Æneid*.

“ Atque equidem Teucrum memini Sidona venire

“ Finibus expulsum patriis, nova regna petentem

“ Auxilio Beli : Genitor tum Belus opimam

“ Vastabat Cyprum, et victor ditione tenebat\*.” *ÆN. L. i. l. 623.*

The

\* — “ And now I call to mind,

“ When Teucer left his native shores behind ;

“ The banish'd prince to Sidon came, to gain

“ Great Belus' aid, to fix him in his reign ;

“ Then the rich Cyprian isle my warlike fire

“ Subdu'd, and ravag'd wide with sword and fire.”

PITT.



CYPRUS. The remainder is told us by Velleius Paterculus, who expresses himself in the following manner :

“ Teucer non receptus a Patre Telamone ob segnitiam non vindicatæ  
 “ Fratris injuriæ, Cyprum appulsus cognomine Patriæ suæ Salamina con-  
 “ stituit\*.” VELL. PAT. L. i.

After the death of Belus and his descendants, Cyprus returned to its ancient form of government, being divided among nine sovereigns, who remained unmolested in their particular dominions till the whole island, three hundred and twelve years before Christ, was totally subdued by Ptolomy Lagus. Cyprus had been, however, frequently overrun by the Ægyptians before the reign of Ptolomy, though that was the period in which the form of government was changed. We are informed by Xenophon, that it voluntarily submitted to the victorious arms of Cyrus, in recompence of which, that monarch suffered the government to remain in the hands in which, he found it. It was also conquered by Aprius, king of Ægypt, in the year of the world three thousand four hundred and ten, who extended his conquests over that island, after having subdued the city of Sidon together with all Phœnicia and Palæstine. This prince, however, contented himself with ravaging all the most considerable cities, and conveying the spoils into his native country. Amasis, his successor, carried his authority over Cyprus to a greater length, obliging its inhabitants to pay him a yearly tribute, to free themselves from which impost, they of their own accord opened the gates of their cities

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\* “ Teucer, when, for the backwardness which he had shewed in revenging his brother’s  
 “ injuries, he was not received by his father Telamon, was driven to Cyprus, and built a  
 “ town, which from the name of his native place, he called Salamis.”



cities to Cambyfes, in the year three thousand four hundred and eighty. Darius, the fon of Hyftafpes, who came to the throne of Persia in the year three thousand four hundred and eighty-three, five hundred and twenty-one years before Chrift, in the regulations, which he made concerning the divifion of his dominions, included Cyprus among the number of tributary provinces. Tired, however, of a dependance upon a foreign power, the Cyprians unanimously put themselves under the direction of Onesilus, king of Salamis, and, resolving to free themselves from the Persian tyranny, they entered into an alliance with the Ionians, who were at the same time up in arms in defence of their liberties. Their freedom, however, was but of short duration, fince they were foon reduced to their former obedience, by the death of their leader Onesilus, and feveral other chiefs of the rebellion. Some time afterwards, Evagoras, king of Salamis, attempting to get into his own hands the fole government of the ifland, and having actually difpoffeffed of their dominions five of his brother kings, the fovereigns of Amathus, Soli, and Cytium refolved to oppofe his ambitious defigns. Thefe princes, however, finding their united forces too weak to engage with Evagoras, were obliged to apply for affiftance to Artaxerxes, king of Persia. That monarch readily came into their meafures, in confequence of which, he immediately raifed a very powerful land army, the command of which he gave to Autophradates, governor of Caria; and a numerous fleet, which he entrusted to the conduct of Hecatomas, who being difcontented with the adminiftration of his fovereign, and moreover a fecret favourer of Evagoras, inftead of giving him any oppofition, furnifhed him with money and other neceffaries, for the fupport and maintainance of his troops. Evagoras finding himfelf

6. likely



CYPRUS.

likely to be attacked by a very powerful enemy, entered into an alliance with the Ægyptians, who furnished him with a large quantity of provisions and ammunition, in order to facilitate his carrying on the war against their common enemy Artaxerxes. He also made a league with the Athenians, who sent him ten large ships and several armed boats, under the command of Chabrias, who, after his arrival in the island, was in a great measure instrumental to the entire conquest of it. This success, however, was not of long continuance, since the peace being concluded between Artaxerxes and the Grecians, it was stipulated that the island of Cyprus, and the city Clazomene should be delivered up to the Persians; pursuant to which agreement Chabrias with his fleet was re-called to Athens. Evagoras, though abandoned by his most powerful ally, resolved to maintain himself in his authority, by the search of new alliances, and in effect he received from the Arabs a strong body of land forces, and from the Tyrians twenty ships, which, joined to his own, composed a fleet of ninety sail. Encouraged by these succours, he sent his fleet to sea, with orders to intercept the ships laden with provisions for the Persian army, in which expedition his admiral met with so good success, that he reduced the Persians almost to a general famine; insomuch that the soldiers mutinied and killed several of their chief officers. The Persian admiral, Gaos, who filled the post of the traitor Hecatomas, having by his courage and abilities appeased the sedition, sailed for Cilicia, whence he returned with provisions to his army. Evagoras, who was exactly informed of all the motions of the enemy, would willingly have opposed their passage, but finding his fleet too weak, he augmented it with sixty ships, which, together with fifty others, supplied by the king of Ægypt,



Ægypt, formed a fleet of just two hundred sail. During the time, in which he was preparing his naval forces, he attacked the Persians by land, in which engagement he gained some considerable advantage. Flushed with this success, he resolved, as soon as his ships were ready, to surprize the Persian fleet, which was at that time cruising near the town of Cytium. In effect, he had the good fortune, according to his intentions, to fall upon the enemy unawares, inso-much that in the beginning of the engagement he sunk and disabled several of their ships; till Gaos, by his superior skill and conduct, wholly turned the scale in his favour, obliging Evagoras to fly with the loss of great part of his ships, which were either sunk or taken by the victorious Persians, who, taking advantage of the favourable situation of affairs, immediately laid siege to Salamis. Evagoras, finding himself incapable of making a long resistance, constituted his son Protagoras governor of the city, and set out instantly for Ægypt, there to consult with his faithful ally concerning the means of re-establishing their declining affairs. Upon his return to Cyprus with a reinforcement of troops, he found the city reduced to the last extremity, and judging his force insufficient to raise the siege, he begged for a cessation of arms, during which he agreed to send plenipotentiaries to Artaxerxes to treat of an accommodation. Artabazus, who was at that time general, told him that he agreed to his proposal, but that he could by no means sign any articles of peace, unless it was therein stipulated, that he should resign to the Persians all the cities of the island, except Salamis, for the government of which he should acknowledge himself tributary to the king of Persia. Evagoras was obliged to submit to these hard conditions, though he declared that he would receive the commands of Artaxerxes as one king does those of another sovereign, who is esteemed his equal in

CYPRUS.



CYPRUS. every particular. Artabazus persisted strongly in this point, but being at this very conjuncture thrown into prison by Orontes, who was sent to succeed him in the command of the army; Evagoras laid hold of the opportunity, and making a shew as if he would once more attempt to gain his ends by force of arms, he brought the new general, who was desirous of terminating a war, which had cost his master immense sums, to come to an agreement, that Evagoras should pay a yearly tribute to the Persians, for the kingdom of Salamis; though at the same time he was to be esteemed, in point of dignity, upon a footing with the king of Persia himself. Shortly after Evagoras was assassinated by an eunuch, named Irafideus, who usurped his throne, but was soon put to death by Nicocles, second son to Evagoras, who immediately took possession of his father's dominions. The first thoughts, which filled the mind of this pious prince, were to see the last honours paid to his deceased father, whose funeral he solemnized with public games, and all other magnificence suitable to that age. He sent for the celebrated orator Isocrates, to speak his funeral oration, with which performance he was so highly contented, that he rewarded him with a present of twenty talents. After the death of Nicocles, the kingdom of Salamis descended to his son Evagoras, who was driven out of his dominions by his uncle Protagoras, with whom the eight other monarchs of Cyprus entered into an alliance, in order to free themselves from all sort of dependence upon the Persians. Artaxerxes, having received notice of the revolt of the Cyprians, immediately dispatched Idreus, governor of the province of Caria, with forty ships, and a land army under the joint conduct of the Athenian Phocion and Evagoras, who, since his exile, had taken refuge in the Persian court. These generals, after having reduced several places



places of consequence in the island, laid close siege to the city of Salamis, which they blocked up both by sea and land. During the siege the other eight kings submitted themselves to the Persians, leaving Protagoras alone to contend with so powerful an enemy. The slow progress, which the Persians made in the siege, and the obstinate defence of Protagoras, began to render Evagoras suspected, in the eyes of the Persian commanders, of maintaining a secret correspondence with his uncle, of which imagining themselves, soon afterwards, better assured, they drew up an accusation against him, which they presented to Artaxerxes, who upon that recalled his troops from the siege. Protagoras at the same time embracing this favourable opportunity, voluntarily submitted to the Persians, under whose protection he remained in quiet possession of the kingdom of Salamis. Evagoras soon after having given sufficient proofs of his innocence, was again received into favour by Artaxerxes, and honoured with the government of a province, in which office he shewed himself guilty of so much tyranny and injustice, that he was in the end obliged to fly to Cyprus, hoping to escape the rage of the incensed king of Persia; notwithstanding which he was soon after taken, and beheaded by order of that monarch. The government of Cyprus remained in this state divided among nine princes, who were all tributaries to the Persians, till the time of Alexander the Great. That conqueror having utterly overthrown the Persian empire, and extended his victories over all the east, the nine kings of Cyprus, being struck with the fame of his exploits, sent dispatches to him, making a voluntary resignation of their dominions into his hands. Alexander was so highly pleased with this spontaneous acknowledgment of his authority, that instead of sending his substitutes to take possession of the island, he established the former sovereigns in their original rights and privileges, dismissing their deputies loaded with

CYPRUS.



CYPRUS. the richest presents. After the death of Alexander, Ptolomy, the son of Lagus, who was at that time governor of Ægypt, upon the division of the Macedonian empire, laid claim to the island of Cyprus; at the same time Antipater, who had been left governor of Macedonia, declared Antigonus general of his forces, and making extraordinary preparations both by sea and land, sent dispatches to all the kingdoms and republics, and among others, to the nine Cyprian princes, to persuade them to enter into his party, in opposition to Ptolomy, and the governors of several other provinces, whom he judged inclinable to dispute his authority. The person chosen for the embassy to Cyprus was one Agesilaus, who upon his return informed Antigonus, that he had been able to persuade only the cities of Cytium, Lapethus, Marium, and Cerynea to embrace his interest, and that the entire remainder of the island was firmly attached to the party of Ptolomy. In effect, that prince having been informed of the transactions, which had been carried on at Cyprus, by the deputies of Antigonus, in order to prevent a surprise, dispatched to the princes, his allies, a succour of three thousand men, and soon after ten thousand more, under the conduct of Myrmidon, an Athenian, together with a fleet of an hundred sail, commanded by Polyclitus, with instructions to acknowledge as generalissimo, both by sea and land, his own brother Menelaus, in whose approved valour and conduct he placed the utmost confidence. This powerful army was soon after strengthened by a farther reinforcement from Seleucus, governor of Syria, with which forces Menelaus in a short time brought to obedience those princes, who refused to acknowledge the authority of his brother Ptolomy, obliging them to give hostages for an assurance of their fidelity. Ptolomy, however, in a short time finding several of these petty sovereigns discontented with their



their present condition, and ready to embrace the first opportunity of publicly declaring in favour of Antigonus, went to Cyprus in person, entering in an hostile manner such cities as he imagined most inclined to revolt, many of which, and in particular the city of Malum, he ordered to be levelled with the ground, transporting the inhabitants to Paphos, after having put to death king Pygmalion, whom he found guilty of maintaining secret correspondences with the enemy. Having by these means entirely subdued the island, he constituted Nicocreon governor, and with the best part of his troops passed over himself to Cilicia, where after having conquered several cities, and plundered the whole country, he returned back to Ægypt, loaded with spoils. Soon after he had finished this expedition, he received advice that Nicocles, king of Paphos, entertained private intelligence with Antigonus, upon which information he dispatched Argeus and Callicrates with orders to put him to death. These officers, upon their arrival, were furnished by Menelaus with a sufficient body of troops, with which they surrounded the palace of Nicocles, declaring the fatal commission, with which they were invested by Ptolomy. Nicocles, finding himself in this manner void of all hopes of safety, put an end to his days with his own hand; and at the same time his wife Axiothea, inconsolable for her loss, summoning together her children, and her nearest relations, encouraged them all to die with her, which fatal advice was immediately put in execution, and the whole family of Nicocles utterly extinguished in one unhappy day. In the mean time Demetrius, by the command of his father Antigonus, invaded Cyprus with a fleet of one hundred large ships besides transports, and sixteen thousand land forces. After having subdued several considerable cities, he resolved to besiege Salamis, wherein Menelaus had taken refuge, since



CYPRUS. since he did not think himself strong enough to appear in the open field. Infligated, however, by the imminent danger, to which the successes of Demetrius exposed his brother's interests, he resolved, if possible, to put a stop to his fortune: he to this end drained all the garrisons, which, together with his own army, composed a body of twelve thousand men, with which he resolved to give the enemy battle. Menelaus in the engagement shewed himself both a brave and experienced officer; but being overpowered by numbers, he was soon obliged to retire with the loss of almost half his army, four thousand of which were surpris'd, and sent away prisoners to Antigonus, who employed them in carrying on his works at the city of Antigonía in Syria, the foundations of which were then just laid. Menelaus, after this disaster, retired to Salamis, where he made all the necessary preparations for the support of a long and vigorous siege, hoping to be able to defend the place, till he should receive succour from Ægypt. Demetrius, on the other side, resolved to omit no opportunity of rendering himself master of the city before the arrival of the reinforcement; to which end he ordered a general assault, bringing his machines almost to the very foot of the walls, which were scarce able to resist the violence of the attack. The besieged at the same time defended themselves with the utmost bravery, and were in the end so fortunate as to set on fire one of the largest machines, which communicating the flames on all sides, reduced the others to ashes; including in the general destruction numbers of Macedonians, who were ordered by their general to endeavour to extinguish the conflagration. Nor was Demetrius in the least daunted by this loss, since he gave immediate orders for the building of new machines, and continued to lay close siege to the city, blocking up all avenues both by sea and land. In the mean time Ptolomy  
having



having received notice of the desperate state of his affairs in Cyprus, <sup>CYPRUS.</sup> with the utmost diligence fitted out a fleet of one hundred and fifty sail besides transports, on which he embarked a land army of twelve thousand men; and appearing off Paphos, and afterwards upon the coast near Cytium, waited for a favourable opportunity of making his descent upon the island. Demetrius having intelligence of the enemy's motions, after having given the necessary orders for the continuation of the siege, put to sea with one hundred and eighty ships, and meeting with Ptolomy at some distance from the coast, he drew up his fleet in a line, making preparations for a formal engagement. Ptolomy scarce gave him time to range his fleet in due form of battle, before he attacked him with such violence, that in the first onset he sunk and disabled several of his ships, putting the whole fleet into the utmost disorder and confusion. Demetrius finding all things tending to his total overthrow, exerted himself to the utmost, appearing in all parts of his fleet, encouraging his officers by his presence, and by repeated exhortations to retrieve their honour and reputation already in some measure forfeited, and in imminent danger of being utterly lost. The Macedonians, encouraged by the speeches and example of their general, not only recovered their disorder, but obliged the enemy to retire into their ranks after having lost several of their best ships, which were either swallowed up by the waves, or taken by Demetrius and his valiant commanders. Nor did the experienced general let slip this opportunity of gaining a complete victory over the Ægyptians, since attacking them in the time of their confusion, he gave them a final overthrow, obliging Ptolomy to think himself extremely happy to have escaped the conqueror, who sent several ships in pursuit of him, but to no purpose, since he arrived safe in Ægypt, with the miserable remainder of his shattered fleet.



CYPRUS. fleet. Menelaus as soon as he had received notice of his brother's defeat, having no farther hopes of succour, surrendered the city of Salamis to the Macedonians. Demetrius, after his victory, shewed himself a person of as much generosity and moderation, as valour and conduct, since he took care to see all the bodies of his enemies honourably buried, setting at liberty many of the prisoners who fell into his hands, and in particular Menelaus, whom, together with his whole family, he sent to his brother Ptolomy. Antigonus, having received an account of his victory, was so elevated with the success, that he immediately took upon him the title of king, and sending to his brave son a rich present, consisting of the ornaments of royalty, honoured him at the same time, in his letter, with the name of king. Ptolomy also, to shew himself by no means debased by his misfortunes, assumed the style and character of king, in which he was imitated by the other generals, who had been constituted governors of provinces by Alexander the Great, such as Seleucus, Cassander, and Lyfimachus. Two years afterwards Ptolomy recovered Cyprus, finding little or no resistance, except from the city of Salamis, which after a short siege, he brought to surrender. In this city were lodged the mother and children of Demetrius, whom, in memory of the generosity of their son and parent, he sent to their native country loaded with presents. This prince, after he had seen himself peaceful possessor of Ægypt, Phœnicia, Arabia, Æthiopia, Lycia, Pamphylia, Cilicia, Caria, and Cyprus, ended his days in the eighty-fourth year of his age, leaving his dominions to his son Ptolomy Philadelphus, whom he had associated with himself in the government some years before his death. The island of Cyprus, during the reigns of the successors of Ptolomy, remained some time subject to the kings of Ægypt, and at other times to sovereigns of the same family,



family, who had the kingdom of Cyprus allotted to them, in order CYPRUS.  
to accommodate the disputes, which arose among them concerning  
the succession to the throne. At the time that the kingdom of  
Ægypt was in the hands of Ptolomy Auletes, that of Cyprus was  
given to another Ptolomy, natural son of Lathyras. This prince  
unfortunately drew upon himself the enmity of the Romans, being  
by the instigation of Publius Clodius deposed from his sovereign  
authority, and his kingdom changed into a Roman province.  
Whence Cicero, in one of his orations, exaggerating the injustice  
of that acquisition, says, that unfortunate prince, notwithstanding  
he had always shewn himself a faithful friend and ally to  
the Roman people, was deprived of his throne and life, purely to  
satisfy the caprice of a tribune. In effect, the resentment of Clo-  
dius was entirely personal, and had no other foundation than a  
private sentiment of revenge, which he entertained against the king  
of Cyprus. The cause of his anger was his having in vain applied  
to that prince for a release, when he had been taken prisoner by  
the Cilician pirates, to whom Ptolomy sent only two talents to pay  
his ransom. Clodius was so irritated at this flight, that as soon  
as ever he returned to Rome, he accused the king of Cyprus of  
several proceedings contrary to the interest of the Roman republic,  
and was so successful as to obtain a decree from the senate, that his  
effects should be all confiscated, and his dominions reduced into the  
form of a Roman province. Cato was the person commissioned to  
put this unjust sentence in execution, who, not caring to make a  
descent upon the island in a hostile manner, sent Canidius to Ptolomy  
to persuade him to submit himself to the determination of the Ro-  
man senate. The unhappy monarch finding himself in no condi-  
tion to dispute the authority of the Romans, prepared every thing



CYPRUS.

for his departure from the island, and having embarked his treasures, which were immense, on board one of his ships, without sending any answer to Cato put to sea, resolved to perish with his riches, which he in a manner adored. He did not, however, remain long in this resolution, since, when he was at some distance from the coast, he began to reflect that it was a pity that so much wealth should be thrown away, without being of use to any body; upon which consideration he returned to his palace, and taking a large dose of poison, had the satisfaction to expire in the midst of his dear treasure, the loss of which he could by no means think of surviving. After his death Cato took possession of the island, and embarking his vast riches sent them away to Rome; which proceedings gave room to many authors, and among others Florus and Ammianus Marcellinus, to affirm, that their avarice was the sole cause, which induced the Romans to make themselves masters of Cyprus. The inhabitants of Alexandria, irritated at the unworthy treatment of a prince, who owed his being to the family which reigned over them, endeavoured to persuade their king, Ptolomy Auletes, to reconquer the island. That monarch, however, being by no means of a warlike disposition, declined the attempt, which so incensed his subjects, that they drove him out of his kingdom, obliging him to fly to Rome for protection. The government of Cyprus, after Cato had given an account of his expedition, was delivered to Caius Sextilius Rufus, who commanded in that island under the title of quæstor, till the death of Julius Cæsar, at which time Mark Antony, then consul, made a present of it to Arsinoë, sister to Cleopatra, who sent a prætor, named Serapion, to govern it in her name. The authority, however, of Arsinoë and her substitute, was not of long continuance, since they were shortly after both of them put to death by order of  
Mark



Mark Antony, instigated thereto by his paramour Cleopatra. CYPRUS.  
 Eleven years after the death of Cæsar, Antony gave Cyprus to Cleopatra, and soon after, in another division of his dominions, to Cæsarion, her son by Julius Cæsar. Upon the death of Antony, Augustus again reduced it under the subjection of the Romans, and allotted the government of it to a proconsul. In this state it remained quietly till the reign of Constantine, at which time Calocerus, a person of base extraction, seized upon it, and proclaimed himself king of Cyprus; but being soon after overthrown in a general engagement, and taken prisoner by Dalmatius, nephew to the emperor, he was sent to Tarsus in Cilicia, and there by order of Constantine fled alive. The succession of Greek emperors remained unmolested in the sovereignty of Cyprus, till the time of the caliph Omar, in which period they were dispossessed of it by Maaviè, at the head of an immense army of Arabs, who also, as I have already mentioned, soon after seized upon the island of Rhodes. The Arabs, however, did not maintain themselves long in the possession of either of these islands, especially Cyprus, being soon after their conquest expelled by the Greek emperor's troops, though the island nevertheless was exposed to the continual depredations of that barbarous people. In the twelfth year of the reign of Constantinus Copronymus, the caliph Walid, son of Iezid, invaded Cyprus with a very powerful army, and having reduced most of the strong places, carried away captive the principal inhabitants into Syria. When the Greek empire was in the hands of Nicephorus Logothetes, the caliph Haroun al raschid dispatched a very numerous fleet under the command of one of his most experienced officers, who in a very short space of time subdued the island; but a peace being contracted between the emperor and the caliph, it was agreed that Cyprus



CYPRUS. should be restored to its former possessor, who, in consideration of that cession, obliged himself to pay the other an annual tribute. Again the Arabs subdued the island, and were again expelled by Alexius, general to the emperor Basilus; and when they had made another invasion under the reign of Nicephorus Phocas, they were so totally defeated by Phalcuzes, general to that emperor, that they never attempted to revive their pretensions for the future, or disturb the tranquillity of the island. The Greek emperors, after this complete victory over the Arabs, remained entirely unmolested in the possession of the island till the reign of Michael the Fourth; at which time one of the governors, (who were always honoured with the title of dukes of Cyprus,) taking advantage of the weakness of the empire, induced the inhabitants to a revolt, who unanimously declared him their sovereign. Shortly afterwards, Constantinus Monomachus coming to the throne, Theophilus Eroticus, the usurper, was entirely defeated, and the island once more reduced to the obedience of its former masters. In the year one thousand one hundred and ninety, under the reign of Isaac Angelus, Isaac Comnenus, at that time duke of Cyprus, having treated his subjects with unheard-of cruelty, and having been frequently to no purpose admonished thereof by the emperor his master, that prince was obliged to have recourse to arms to force him to his duty; but the tyrant had so far strengthened himself in his authority, as to render fruitless all his sovereign's endeavours to displace him. Two years afterwards Richard the First, king of England, happening to pass near the island of Cyprus, in his way to the Holy Land, had the misfortune to have several of his ships driven on shore by a violent tempest. The crews, which escaped, were treated with the utmost inhumanity by Isaac Comnenus. Richard resenting the ill usage of his



his followers, as soon as ever the storm was appeased, made a descent upon the island, which he with little difficulty rendered himself master of, driving out the usurper, and disposing of the government to the knights Templars. Upon his return from Jerusalem he again put into Cyprus, where he was surprized with complaints from all sides, of the barbarous treatment that the inhabitants had received from those, whom he had appointed their governors. Richard, justly irritated at the ill return, which the Templars had made to his generosity, took from them the government, and made a present of it to Guy, of Lusignan, at that time king of Jerusalem. Cyprus flourished under the reign of this monarch, who being driven out of the Holy Land by the renowned Saladin, followed by a numerous nobility, took possession of it in pursuance of the grant which he had received from king Richard. The descendants of Guy, of Lusignan, remained unmolested in the throne, till the reign of Pierin de Vette, son of king Peter, who having affronted the Genoese, at a public entertainment, by placing their ambassadors beneath those of the Venetians, and using them somewhat roughly, on account of their insisting upon the superiority, by that action so incensed the haughty republicans, that they invaded his dominions: of which having rendered themselves masters, and driven out the object of their resentment, they returned to Genoa, carrying away with them, as prisoners, Jacob of Lusignan and the prime judge of the island, who was also of the royal family. After the death of Pierin de Vette the Cyprians sent dispatches to the Genoese, begging of them to send back the judge, that as next heir he might enter into possession of the kingdom. The people of Genoa readily agreed to this request, having originally no other design than to revenge the injury done their ambassadors; notwithstanding which they resolved to keep



CYPRUS. keep in their possession the city of Famagusta ; in which they placed a strong garrison, in order to oblige the inhabitants of Cyprus for the future, to acknowledge them as their protectors. To this prince succeeded his son Janus, who was born at Genoa during the time of his father's imprisonment ; and to him another of the same name, who, in the year one thousand four hundred, was taken prisoner by Melic Sala, sultan of Ægypt. Janus, shortly after, having engaged to pay an annual tribute to the sultan, was set at liberty, and returning to his kingdom, married his daughter Agnes to Lewis, duke of Savoy ; and upon his death left his crown to his son John, who took to wife Helena Paleologa, daughter to Theodore, governor of the Morea, and nephew to John Paleologue, emperor of Constantinople. This princess, who was a woman of a very enterprising genius, finding her husband on the contrary to be a man of a weak spirit and mean abilities, took upon herself the administration of affairs, and during the time of her authority managed matters with so much skill and address, that she made a complete alteration of the laws and institutes of the country, substituting the Greek rite to the Roman catholic, which had till then been practised by the Cypriots. John had by this princess no children, excepting one daughter named Carlotta, but he had a natural son, endued with so many good qualities as rendered him amiable in the eyes of the whole world. Carlotta, who was married to the son of the king of Portugal, after her father's death succeeded, together with her husband, to the throne of Cyprus. This unfortunate prince did not, however, long enjoy his new dominions, since he was soon afterwards poisoned, even by the consent of his wife, for having attempted to re-establish the Roman catholic religion. Carlotta took to her second husband Lewis, prince of Savoy, son to the duke of the same name, whom



whom she made her associate also in the government. In the mean time James, who was the natural son to the last king of the Lusignan family, and who had been by his father invested with the archbishopric of Nicosia, taking it ill that a foreigner should sit upon a throne, which he thought he himself had the best title to, laid aside his ecclesiastical character, and passed over to Ægypt, where he implored the assistance of the Mamaluke king to establish him in his father's dominions. His voyage to Ægypt procured him all the success he could possibly have wished for, since returning to Cyprus at the head of a powerful army, he defeated his sister and brother-in-law in several engagements, and in the end obliged them to fly for refuge to the court of Savoy. Afterwards he laid siege to Famagusta, and having taken the city, expelled the Genoese garrison, and in order more firmly to establish himself in his possessions, he sent ambassadors to the Venetians, to negotiate an alliance with that powerful republic, and at the same time gave them instructions to find out a lady of that city, who would be contented to be honoured with the character of queen of Cyprus. The Venetians, not a little pleased with the particular distinction, which was shewn them by the king, readily embraced his proposals, naming for the person who was to be honoured with his bed Catharina Cornara, daughter of Marco Cornara, the chief of one of the most noble families in the whole state of Venice. This lady being approved of by the unanimous voice of the senate, was conveyed to Cyprus at the expence of the republic, with an attendance suitable to the character she was invested with. King James, shortly after his marriage, ended his days, leaving his queen big with child, who was by him constituted regent of Cyprus, till her offspring came to years of maturity.

CYPRUS.

Some



CYPRUS.

Some few months after she was brought to bed of an heir to the crown, who died in his infancy. Upon this entire extirpation of the royal family, the Cypriots were thrown into the utmost consternation, dreading on one side the mahometans, who waited for the first favourable opportunity to seize upon the island, and on the other hand Ferdinand, king of Naples and Sicily, who had already solicited the widow queen to receive his son as her husband. But the Venetians, who had more justice on their side than either of these pretending powers, dispatched George Cornaro, brother to the queen, to Cyprus, where he transacted his affairs in so skilful a manner, that he found means to deliver up that kingdom to the republic of Venice, by the voluntary cession of his sister, in whose hands remained the sovereign authority till this, which was the sixteenth year after her husband's death. In the year one thousand four hundred and eighty-nine, Francesco Priuli, admiral of the Venetian fleet, in the name of the senate took possession of the island; and the queen returned to her native country, where she was received with the utmost marks of distinction and gratitude, and assigned the city of Asolo for the place of her retirement, in which she chose to pass the remainder of her days. As soon as the kingdom of Cyprus was in the hands of the Venetians, the republic omitted no method, which could be thought of, to put it in a state of defence. They to this end placed strong garrisons in all the considerable towns, and dispatched from Venice Julio Savorgniano, with a commission to augment the fortifications to whatever degree he thought proper. This industrious officer, upon his arrival at Cyprus, rendered the city of Nicosia a place of very great strength, and made considerable augmentations to the fortifications of Famagusta,



gusta, though all his precautions were to no purpose; since in the year one thousand five hundred and seventy-one the island was entirely subdued by Selim, emperor of the Turks, to whose descendants it has ever since remained in subjection. CYPRUS.

As Cyprus was, in the time of the ancients, divided into nine different monarchies, no one city was ever esteemed the capital of the whole island, each principality having an equal right to the preference. Upon this account, as none of these petty princes pretended to a superiority over their neighbours, each of them constituted their most considerable city the metropolis of their particular dominions, not considering Cyprus as an island under the direction of one person, but as a country divided into nine independent kingdoms. The principal cities of the island were the capitals of these monarchies, known by the ancients under the names of Paphos, Salamis, Lapethus, Curias, Cytium, Amathus, Soli, Chytros, and Malum. Paphos stood upon an eminence on the southwest side of the island, founded by Paphos, son of Cinyras, and famous for the particular worship there paid to Venus, who was supposed to have sprung out of the sea in the neighbourhood of that city.

“ Tunc Cilicum liquere Solum, Cyproque citatas

“ Immisere rates, nullas cui prætulit aras

“ Undæ diva memor Paphiæ, si numina nasci

“ Credimus, aut quenquam fas est cœpisse Deorum \*.”

Luc. L. viii. l. 456.

Here

\* “ And now Cilicia’s coast the fleet forsake,

“ And o’er the watery plain for Cyprus make:

“ Cyprus to Love’s ambrosial goddess dear,

“ For ever grateful smoke the altars there;

3 C

“ Indulgent



CYPRUS.

Here she was adored under the title of Venus Urania, in a magnificent temple, which contained an hundred altars, as we learn from Statius:

“ Illa Paphon veterem, centumque Altaria linquens

“ Nec vultu, nec crine prior, solvisse jugalem

“ Ceston, et Idalias procul ablegasse volucres

“ Fertur\*.”

THEB. L. v. l. 61.

The priests and priestesses officiated naked in this temple, from which oracles were delivered, and were so much esteemed even in the time of the Romans, that Suetonius mentions their being consulted by Titus Vespasian :

“ Sed ubi turbari rursus cuncta sensit, rediit ex itinere, aditoque Paphiæ

“ Veneris oraculo, dum de navigatione consulit, etiam de imperii spe con-

“ firmatus est†.”

SUET. in Vit. Tit. Vesp.

The

“ Indulgent still she hears the Paphian vows,

“ And loves the favourite seas from whence she rose.

“ So fame reports, if we may credit fame,

“ When her fond tales the birth of gods proclaim,

“ Unborn, and from eternity the same.”

ROWE.

\* “ From Paphos, where a hundred altars smoke,

“ And love-sick votaries her aid invoke,

“ Careless of dress and ornament she moves,

“ And leaves behind her cestus and her doves.”

LEWIS.

† “ But when he perceived all things again in confusion, he returned from his journey, and applying to the oracle of Paphian Venus, while he consulted it about his voyage, he was confirmed also in his hope of the empire.”



The figure under which the goddess was symbolized in the temple of Paphos, was of a pyramidical form, as we find it expressed in several medals; particularly in one, which I saw when I was at Cyprus: on one side of which was the head of Venus, and on the other a temple, in the middle of which stood a pyramid with the inscription, ΠΑΦΙΩΝ. It was esteemed by the Cyprians so great an honour to officiate as high priest in the Paphian temple, that it was usually annexed to the royal dignity; and hence we find the ancient king Cinyras at the same time invested with the character of chief priest of Venus and monarch of Cyprus. Paphos was several times destroyed by earthquakes, and as often rebuilt by the joint benefactions of the nine sovereigns, who looked upon it as an holy city. During the Roman civil wars it was by a violent earthquake wholly levelled with the ground; but was afterwards raised from its ruins by the emperor Augustus, who changed its name to Augusta; ordering that the proconsul should make it the place of his residence; which is confirmed by a passage in the Acts of the Apostles, in which we are told that Barnabas and Paul, in the city of Paphos, met with a certain false prophet named Barjesus, who was in the presence of Sergius Paulus, at that that time proconsul of the island.

“ And when they had gone through the isle unto Paphos, they found  
 “ a certain forcerer, a false prophet, a Jew, whose name was Barjesus:

“ Which was with the deputy of the country, Sergius Paulus, a prudent  
 “ man, who called for Barnabas and Saul, and desired to hear the word  
 “ of God.”

ACTS, C. xiii. v. 6, 7.

These two apostles were the first, who preached the gospel in the island of Cyprus, the inhabitants of which pretend that they left



CYPRUS.

behind them Epaphras, who was the first bishop of Paphos. There was another Paphos, distant from this about sixty stadia, which for the sake of distinction was called Palæpaphos, being founded by Agapenor, on his return from the siege of Troy. Of these two cities there are now little or no remains, both of them having long since been destroyed by earthquakes, which are very frequent in these parts. There is, however, upon the site of Palæpaphos a village, called by the inhabitants Baffo, (which is undoubtedly a corruption of the old name,) and near it some fragments of marble, but no inscription, or other curiosity worthy a traveller's attention. The country round Baffo is extremely fertile, being watered by a small rivulet, which renders it abundant in corn and fruits of all sorts. The city of Salamis, which was next in renown to that of Paphos, stood upon the opposite part of the island; its origin is too well known to be mentioned in this place, though it may not, perhaps, be improper to take notice, that after its foundation, the other Salamis in Attica was called by the Greeks the true Salamis, to distinguish it from this in Cyprus;

“Exhaustit totas quamvis delectus Athenas,

“Exiguæ Phœbea tenet navalia puppes,

“Tresque petunt veram credi Salamina carinæ.”

LUCAN. L. iii. l. 181.

Diodorus

\* “Though Athens now had drain'd her naval store,

“And the Phœbean arsenal was poor;

“Three ships of Salamis to Pompey came,

“To vindicate it's true and antient name.”

ROWE.



Diodorus Siculus represents Salamis as one of the largest and most CYPRUS.  
powerful cities in all Cyprus; and we are informed by other authors, that it was as remarkable for its beauty and regularity, as for its strength and extent. Among many stately temples the principal were that of Jupiter Salaminus, founded by Teucer; those of Venus Prospiciens, of Diomedes, Minerva, and Aglaura, at whose altar the Cypriots annually, in the month called by them Aphrodisium, observed a cruel ceremony of sacrificing an human creature; till Diphilus, king of Salamis, abolished the barbarous custom, and changed the victim to an ox. Salamis was so totally destroyed by Richard the First, king of England, that it is now only an heap of ruins, which account, from the people of the country, together with the inconvenience of its being situated in the most remote part of the island, prevented my visiting the remains of that renowned city. Lapethus, another of the royal cities, founded by Belus, is now reduced to a small village, known under the name of Lapitho, the territories of which are productive of fruits of all sorts, and in the greatest abundance. Curias, built by Cureas, son of Cinyras, was situated at a small distance from a promontory of the same name, now called Capo di Gatto. It is owing to the authority of Herodotus, that I venture to place this among the number of the royal cities, since that author, in the hundred and thirteenth chapter of Terpsichore, mentions Stesenor as king of Curias, or Curium, as he calls it, differing in that point from Pliny and other authors, who give the same name to the town and promontory. Near this city was a temple in the middle of a wood, dedicated to Apollo Hylates, which was held in great veneration by all the inhabitants of the island. Both the city and temple are now entirely buried



**CYPRUS.** under their ruins, infomuch that their situation is at present by no means determined. Cytium is supposed by some authors to have owed its foundation to Belus, though others give it a much higher date of antiquity, pretending that its name is only a corruption of Chetim, grandson to Noah, from whom they trace the original of this city. In effect, we read in the seventh book of Josephus, that it was called Cytium by those, who were willing to adapt the name of Chetim to the Greek pronunciation. In the time of Alexander the Great, when the nine sovereigns of Cyprus made a voluntary offer of their dominions to that conqueror, the king of Cytium distinguished himself beyond the others, by a present which he made to him of a fine sword, the make and form of which was so much approved of by Alexander, that he for the future never made use of any other weapon. Zeno, the first institutor of the sect of stoic philosophers, was a native of this city, which has many ages since dwindled into a small village, situated in a fertile country; upon a cape, not far from the town of Arnicho, and known by the inhabitants of the island under the name of Chiti; which, although it be a manifest corruption of Cytium, and by that means points out the exact situation of that city; yet I could not, after the strictest search, find out the least remains of antiquity any where in that part of the island. Amathus, the most ancient city in the whole island, being said to have been founded by Amatheus, son of Hercules, was under the peculiar protection of Venus; whose statue, though it was dressed in a woman's habit, had the face of a man with a long beard; whence Catullus calls the goddess duplex Amathusia;

“ Nam



“ Nam mihi quam dederit duplex Amathusia curam

“ Scitis, et in quo me torruerit genere\*.” CAT. El. lx. L. v. l. 51.

CYPRUS.

I mention this passage, because a late commentator has taken a great deal of pains to give a quite different explanation to it, which trouble he might have spared himself, had he not been unacquainted with the above-mentioned particularity. Near the temple of Venus was an altar dedicated to Jupiter *Ξένιος*, where the Cypriots inhumanly sacrificed all strangers that were by stress of weather driven upon their island, and even such as they had at first received with tokens of hospitality. We are beholden to Ovid for an account of this horrid barbarity:

“ Ante fores horum stabat Jovis Hospitis ara,

“ Lugubris sceleris; quam si quis sanguine tinctam

“ Advena vidisset, mactatos crederet illic

“ Lactentes vitulos, Amathusiacasve bidentes:

“ Hospes erat cæsus†.”

OVID. Met. L. x. l. 224.

There

\* “ Oft has this bosom, ye chaste muses, know,

“ Sharp pangs from double Amathusia tried,

“ Burnt, like fierce *Ætna*, or the baths which flow

“ From *Malia*’s fount near *Ætna*’s scorching side.”

† “ Before whose gates a rev’rend altar stood,

“ To Jove inscrib’d, the hospitable god:

“ This had some stranger seen, with gore besmear’d,

“ The blood of lambs and bulls it had appear’d:

“ Their slaughter’d guests it was.

OZELL.



## CYPRUS.

There were also temples erected to Ariadne, Hercules, and Onesilus; who, as I before mentioned, induced the Cypriots to revolt from the Persian government. The remains of this city are so inconsiderable, that its situation is uncertain, though it is most commonly imagined to have stood at about five miles distance from Limisso; which opinion is in some measure favoured by a few fragments of marble, which are to be found in that place. The city of Soli, which, according to Strabo, was situated near that of Arfinoe, had for its founders two Athenians, named Apamus and Phalerus; though Plutarch gives it a very different origin. We are informed by that learned historian, that during the reign of Philocyprus, king of this province, Solon happening to come to Cyprus, was entertained in that prince's court with very great hospitality, and had by his merit insinuated himself so much into his favour, that he was treated by him, and always behaved to him with the utmost familiarity. Solon, in recompence of his friendship, observing that the capital of his dominions stood in a barren and mountainous country, advised him to build a new city in the plains beneath, which by their beauty and fertility seemed to invite him to the enjoyment of the benefits of so advantageous a situation. Solon at the same time promised to superintend the work, and the prince, who in every thing put an entire confidence in that great man, readily agreed to his proposal, and in compliment to his friend named the city Soli. Plutarch has preserved to us some verses of Solon himself upon this occasion, in which he addresses himself to Philocyprus:

“ Νῦν δὲ σὺ μὲν Σολίοις πολὺν χρόνον ἐνθάδ' ἀνάσων,

“ Τὴν τε πόλιν νόμοις, καὶ γένος ὑμέτερον

“ Ἀυτὰρ



“ Ἀυτὰρ ἐμὲ ξὺν νηὶ θοῇ κλεινῆς ἀπὸ Νήσων

“ Ἀσκηθῆν πέμποι Κύπρις ἰοσέφανος\*.” PLUT. in Vit. Sol.

CYPRUS.

This city was placed under the protection of the goddesses Venus and Isis, both of whom were honoured with temples, frequent sacrifices, and festivals. There are at present no remains existing to point out the true situation of this city, unless it be the small village of Solea, situated upon the western coast of the island, which has nothing but its name to countenance such a supposition. The city of Chytros, so called from Chytrus, grandson of Acamas, who built and peopled it, was once the capital of a kingdom contiguous to that of Salamis, but is now reduced to an inconsiderable village; which retains no other mark of antiquity than the name of Chitri. Malum, the ninth royal city, is recorded in history only upon account of its having been besieged and taken by Cimon the Athenian, and afterwards destroyed by Ptolomy the First, king of Ægypt; who took prisoner the monarch who resided in it, and transported all the inhabitants to Paphos. The situation of it is absolutely unknown, nor is it so much as determined upon what part of the island it was placed. Beside these royal cities there were several private ones, which might very well dispute with the capitals in grandeur and magnificence. Such were these mentioned by Pliny, namely, Cythera, Corineum, Tamassus, Epidarum, Arsinoe, Carpasium, Golgos, Marium, and Idalium, which two latter he informs us were utterly destroyed before his time. Cythera, famous for the worship there paid to the goddess

- 
- “ Long time mayest thou, O king! in Soli reign:
  - “ Thou, and thy progeny, a lengthening train.
  - “ But me from this famed isle, with guardian care,
  - “ May Venus, crown'd with violets, quickly bear.”



**CYPRUS.** goddess Venus, stood almost in the centre of the island, and is now sunk into a small village, which has preserved its ancient name. Tamassus, which in all probability is the modern Famagusta, was situated about ten leagues distant from the easternmost point of the island. This was the most fertile part of all Cyprus, and particularly sacred to Venus, who had here a very ancient temple with a temenos, wherein grew the tree which produced the three golden apples, by her presented to Hippomenes. This we may collect from Ovid:

“ Est ager, indigenæ Tamafenum nomine dicunt,

“ Telluris Cypriæ pars optima; quem mihi prisci

“ Sacravere senes, templisque accedere dotem

“ Hanc jussere meis; medio nitet arbor in arvo,

“ Fulva comam, fulvo ramis crepitantibus auro\*.”

Ov. Met. L. x. l. 644.

Claudian seems to allude to Tamassus, in his beautiful description of the court of Venus, as one may conclude from several particulars, but especially from his placing it on the eastern part of the island. The ancients had a notion, that in the neighbourhood of this city were two fountains, the waters of which were of so very different a nature, that as a draught of one incited to love, the other on the contrary utterly extinguished that passion. It seems to me, as if Claudian hinted at this in the following lines:

“ Labuntur

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\* “ The Cyprian lands, though rich, in richness yield

“ To that furnam'd the Tamafenian field.

“ That field of old was added to my shrine,

“ And its choice products consecrated mine.

“ A tree there stands, full glorious to behold,

“ Gold are the leaves, the crackling branches gold.”

EUSDEN.



“ Labuntur gemini fontes, hic dulcis, amarus

“ Alter, et infusis corrumpit mella venenis;

“ Unde Cupidineas armavit fama sagittas\*.”

CLAUD. de Nupt. Hon. & Mar.

Golgos and Idalium were also favourite cities of Venus, upon which account Theocritus has joined them together.

“ Δέσποινα ἃ Γολγόντε, καὶ Ἰδαλίον ἐφίλασας†.”

THEOC. Idyl. xv. l. 100.

In the forests near Idalium, Adonis received his death, as we read in the poet:

“ Testis qui niveum quondam percussit Adonin

“ Venantem Idalio vertice durus Aper.”

PROP. L. ii. El. xiii. l. 53.

Venus was so afflicted at the loss of her beloved youth, that she ordered the inhabitants of Idalium every year, upon the anniversary of his death, to express their sorrow with cries and lamentations, in imitation of those she herself uttered.

“ Defiluit, pariterque sinus, pariterque capillos

“ Rupit, et indignis percussit pectora palmis.

“ Quæsta-

\* “ Hence flow two fountains, sweet of taste the one,

“ The other bitter, and of poisonous taint,

“ Whence Cupid ting'd, as fame reports, his darts.”

† “ O, chief of Golgos, and the Idalian grove,

“ And breezy Eryx, beauteous queen of love!”

FAWKES.



## CYPRUS.

“ Quæstaque cum fatis, at non tamen omnia vestri  
 “ Juris erunt, inquit, luctûs monumenta manebunt  
 “ Semper, Adoni, mei, repetitaque mortis imago  
 “ Annua plangoris repetet simulamina nostri\*.”

Ov. Met. L. x. l. 722.

This was the origin of the festivals termed *Adoneia*, which were afterwards celebrated with many ridiculous ceremonies in Greece, *Ægypt*, and particularly upon the banks of the river Adonis in Syria. Golgos fell to decay soon after the building of Paphos; Idalium is at present a small town called Dali, about twelve miles from the city of Nicosia, without the least remains of antiquity any where in its neighbourhood. The chief cities of Cyprus at present are Famagusta, Nicosia, Arnicho, and Limisso. Famagusta was founded in the year one thousand two hundred and ninety by Henry king of Cyprus, after the destruction of Ptolemais in Syria. Its situation is advantageous, being upon the sea-shore, at the extremity of a spacious gulph, towards the most eastern part of the island. It is some miles in circumference, is tolerably well built.

ar

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\* “ Down with swift flight she plung’d, nor rage forbore,  
 “ At once her garment and her hair she tore.  
 “ With cruel blows she beat her guiltless breast,  
 “ The fates upbraided and her love confest.  
 “ Nor shall they yet (she cry’d) the whole devour  
 “ With uncontroll’d, inexorable power:  
 “ For thee, lost youth, my tears and restless pain,  
 “ Shall in immortal monuments remain.  
 “ With solemn pomp in annual rites return’d,  
 “ Be thou for ever, my Adonis, mourn’d.”

EUSDEN.



and has a very good harbour for small vessels. Some authors there <sup>CYPRUS.</sup> are, who pretend to give it a much higher date of antiquity, by affirming that the emperor Augustus, after the battle of Actium, willing to perpetuate his name in all parts of the world, erected this city, which he called Fama Augusta, in memory of the fame he had acquired in that signal victory. This city was rendered a strong place by the Venetians, whose works are still remaining, though by the neglect of the present possessors they are in a very ruinous condition. Nicosia, which is now the capital of the island, and residence of the Mouhaffil, or exactor of the tribute, (who is invested with his authority by the grand visier, to whom belongs the whole revenue of Cyprus,) is situated near the centre of the island, and is said to owe its foundation to one of the kings of the Lusignan family, who constituted it the metropolis of his dominions. It was originally near nine miles in circumference, till the Venetians, to render it more capable of defence, reduced it to three, surrounding it with a fortification, which in those days was esteemed considerable. Arnicho, where all the European factories reside, stands about a mile from the sea-shore, at the extremity of a deep bay, which is the place of resort of a great number of English, French, Dutch, and Venetian ships, which carry on a great trade. The town is of a pretty large extent, without any sort of defence; the houses are low, and but of ordinary structure. Close to the sea-shore is a small village called Saline, from the neighbouring salt-works, with a castle garrisoned by Turks, who in this place collect their duties. These salt-works, in the time of the Venetians, afforded an immense revenue to the republic; but, since they have been in the hands of the Turks, they have been so much neglected, that the product of them is very inconsiderable, in comparison of what it has been formerly.



CYPRUS.

formerly. The salt is owing to a great number of springs, which rise in a large valley near the sea, impregnated to a vast degree with particles of salt, which the nature of the earth undoubtedly administers. These springs being augmented by the torrents, which fall from the mountains in the winter seasons, form themselves into a lake of five or six feet in depth, and almost a mile in circumference, the waters of which being dried up by the excessive heats of the summer leave the surface of the earth entirely covered with the finest salt, which in the month of August is thrown up into one large heap, where it remains ready either for exportation, or to be disposed of among the inhabitants of the island. Limisso stands upon the sea-coast, about thirty-three miles to the westward of Saline. It is defended by a castle, which seems by its structure to have been built by the Turks, who maintain a sufficient garrison in it to prevent the Maltese from making their descents upon that part of the island. The town itself consists in about three hundred houses, which are low and ill built, as are indeed the generality of them throughout all Cyprus. These are the only towns of note; there are several others indeed, but all of too little consequence to deserve mention. The island is three hundred and thirty miles in circuit, and extends itself forty-five leagues in length, from east to west; it lies between the thirty-fifth and thirty-sixth degrees of latitude, about fifteen leagues distant from the coast of Syria. None of the islands in the Mediterranean can dispute with it in fertility, since it produces a prodigious quantity of silk, cotton, flax, honey, oil, wax, fruits of all sorts, corn in abundance, and the best wine of the universe. Its inhabitants are most of them Greeks, and are computed at one hundred thousand, including about three thousand Turks, who live in the towns of Nicosia, Famagusta, and Limisso. None  
of



of the Grand Signor's subjects are more oppressed, or live in greater poverty, than the inhabitants of this island; since they are taxed entirely according to the will of the mouhassil, who, buying his employment at a very high price, is obliged to reimburse himself at the expence of his miserable subjects. Cyprus, in the winter, is one of the most agreeable habitations in the world, the climate is mild and temperate, the air wholesome, and the face of the country covered with a most delightful verdure; in the summer it bears a quite different appearance, being burnt up by the scorching rays of the sun, and frequently overwhelmed by incredible numbers of locusts, which, after having devoured all the products of the earth, die in the months of July and August, and by the infected vapours which arise from the putrefaction of their carcases, either produce the plague or malignant fevers, no less fatal to the inhabitants of this island. I was surpris'd during my stay at Cyprus to find so few remains of antiquity, notwithstanding I was very exact in my search after curiosities of that nature; but when I consider the many revolutions, to which it has been subject, and the frequent ravages it has suffered from the Arabs, and other barbarous nations, its sterility in that respect is very easy to be accounted for.

CYPRUS.

Three days after our departure from Cyprus, we came to an anchor in the harbour of Alexandria, which city was, by Alexander the Great, its founder, constituted the capital of all Ægypt. This country was called by the inhabitants Ægyptus, from an ancient king of that name; though the Greeks knew it commonly by the name of Πόταμιτις, on account of the river Nile; to which it entirely owes its fertility. It was also called Μελαμβωλος, on account of the blackness of the soil, which was occasioned by the annual inundations.

ÆGYPT.

“ Et



“ Et viridem Ægyptum nigrâ fœcundat arenâ\*.”

VIRG. Geor. iv. l. 291.

It is bounded to the north by the Mediterranean Sea, and by the Æthiopian mountains to the south; to the eastward it has for confines the Red Sea, and the isthmus of Suez, and is bordered upon to the westward by a long chain of hills, which form the beginning of the Libyan deserts. The extent of the land capable of cultivation, from the upper Ægypt to the southermost angle of the Delta, is nowhere more than twelve miles in breadth; after which it increases gradually, till it finds itself bounded by the Mediterranean, where its breadth may be computed at three hundred miles. Its extreme length is reckoned by Strabo to be five thousand three hundred stadia, or six hundred and thirty-six miles, counting from the southermost cataract to the northern part of the Delta. In the middle of the cultivable land runs the river Nile, forming during its course several very beautiful islands, though none of any extent except the Delta, which begins about fifteen miles below Grand Cairo; the river dividing itself in that place into two equal branches, the one discharging itself into the sea a few miles below the city of Rossetta, and the other near that of Damiata. This country, which anciently surpassed all others, not only in the fertility of the soil, but also in the learning and knowledge of its inhabitants, was originally divided into three parts, the upper, middle, and lower Ægypt. The upper Ægypt was known more commonly by the denomination of Thebais, so called from its capital Thebes, which was anciently not only

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\* “ And feeds green Ægypt with black oozy tides.”



ÆGYPT.

only the most extensive, but also the best peopled city in the world. It was called by the Greeks Hecatompylos, on account of its hundred gates; from each of which the inhabitants boasted they could send out ten thousand soldiers, and two hundred armed chariots. The temples and palaces in it were innumerable, and the number of obelisks and other public buildings rendered it, according to all authors who have mentioned it, the most splendid city in the universe. Nor ought we to forget the celebrated statue of Memnon, the ruins of which existed in the time of Strabo. This statue, as soon as it was shone upon by the beams of the rising sun, uttered an articulate sound. The abovementioned author mentions his having been present and hearing the sound, though he doubts much whether it came in reality from the statue. The middle Ægypt, or Heptanomos, had for its capital Memphis, the usual residence of the kings of Ægypt, celebrated for the neighbourhood of the pyramids, the lake Mœris, and several other wondrous productions of art. This part of Ægypt was called Heptanomos, as being divided into seven Νόμοι, or Provinces, and was bounded to the north by an imaginary line drawn east and west from the southernmost angle of the Delta. The metropolis of this beautiful region did not arrive to its utmost grandeur, till that of the upper Ægypt was upon its decline, the riches of Thebes helping in great measure to render it equal, if not superior to its benefactress. It was said to have been founded by Menes, first king of Ægypt, who also built the temple of Apis, to which divinity the Memphians paid the utmost veneration. This city, worthy of being the capital of the finest country in the world, is recorded by ancient authors to have been upwards of nine miles in length, adorned with an incredible number of splendid palaces, and above one hundred magnificent temples;



ÆGYPT.

the chief of which were those dedicated to Vulcan and Apis. Memphis was situated near the western bank of the Nile, about eighteen miles above the southernmost angle of the Delta. On the south-west side the city was continually refreshed by the cool breezes, which blew across the lake Moëris, so called from an Ægyptian king, by whose benefaction that grand work was brought to perfection. This vast body of water extended itself considerably towards that part of Ægypt, which is at present called the province of Fium, and appeared, from its breadth, more like a sea than the work of mortal hands. Herodotus assigns it three thousand six hundred stadiums in circumference, and two hundred cubits in depth. The design of this prodigious work was in case the inundation of the Nile happened to fail, that Ægypt might receive her usual fertility from the waters preserved in the lake Moëris; which, being let out by diverse channels, had the same effect on the country, as if the Nile had bestowed on it its usual favours. Nor was it only the Heptanomos, which enjoyed the benefits of this artificial inundation, but even the lower Ægypt was enriched by its friendly assistance; since the lake Moëris had communication by a long canal with that of Mareotis, a few miles distant from Alexandria; by which means the water which had been let into these two spacious reservoirs in the time of an high Nile, (whenever the river poured forth its streams in less abundance than ordinary,) was distributed over all the adjacent country, and the land rendered fertile without its natural assistance. In the middle of this lake was erected a magnificent palace, to which the kings of Ægypt usually retired during the excessive heats of the summer season; and on the banks were to be seen many gardens and country houses, which formed a most delightful prospect. On the upper part of the lake near the city of Arsinoë stood the famous



famous labyrinth, the work of the twelve kings of Ægypt; it was composed of twelve sumptuous palaces all joined together, with many artificial windings, from which it received its name. The materials of this wonderful fabric were of immense value, since not only Ægypt, but the most distant countries contributed to the ornaments with which the inside was enriched. In the vaults beneath the twelve palaces were maintained a great number of tame crocodiles, the superstition of the Ægyptians commanding them to pay divine honours to that destructive animal. Near one of the angles was erected a magnificent pyramidal sepulchre of the king Imandes; the base was a square of one hundred and sixty cubits, which was also the measure of its perpendicular height. It is surprising that a building of this nature should have been by the course of years so utterly destroyed, that the exact situation of it should be absolutely unknown. This, however, will not appear strange to a person who knows that there are now to be found so little remains of the immense city of Memphis, that authors are by no means agreed in relation to its situation, many of them placing it several leagues distant from the spot, where it really stood. The breadth of the lower Ægypt, on the coast of the Mediterranean, reckoning from its eastern and western boundaries, the mountain Casius and Plinthina, as I have already said, may be computed at about three hundred miles. In this region is comprehended the pleasant and fruitful island of Delta, called so by the Greeks, from the resemblance it bears to that letter, being in figure almost an equilateral triangle. It is one hundred and twenty leagues in circumference, all which space of land is divided by innumerable canals, which render it the most fertile province of all Ægypt. The whole face of the country is an uninterrupted plain, all the small elevations



ÆGYPT. which are to be seen in it being either the ruins of ancient cities, or land thrown up for other public uses. The Delta, notwithstanding it contained many large and flourishing cities, the chief of which were Aphroditopolis, Hermopolis, Tanais, and Naucratis, yet it could not boast any capital, which would bear comparison with those of the upper and middle Ægypt. The fertility of Ægypt depends entirely upon the regular inundation of the Nile, which by administering a necessary moisture to the earth, and fattening the land by the slime, which it leaves behind when it retires within its banks, renders it one of the most abundant countries in the world. That part of Ægypt, which borders upon the Mediterranean, is subject in the winter to very heavy rains, but above the southernmost angle of the Delta, a shower is next to a prodigy, and in the upper Ægypt is never known. There their whole dependence is upon the bounties of the Nile, who, like a provident parent, seldom leaves his children destitute of his benefactions. Hence Lucan running out in the praises of Ægypt says:

“ Terra suis contenta bonis, non indiga mercis,

“ Aut Jovis; in solo tanta est fiducia Nilo\*.”

LUC. PHARS. L. viii. l. 446.

Tibullus, too, expresses in a very elegant manner the little occasion it has for the assistance of Jupiter Pluvius, where addressing himself to the Nile he says:

“ Te

\* “ Rich in the fatness of her plenteous soil,

“ She plants her only confidence in Nile.”

ROWE.



“ Te propter nullos tellus tua postulat imbres,  
 “ Arida nec Pluvio supplicat herba Jovi\*.”

ÆGYPT.

TIB. L. i. El. viii. l. 25.

Nor ought we to forget Statius, who in his usual swelling style mentions the necessity Ægypt lies under of these serviceable inundations.

“ Sic ubi se magnis refluus suppressit in antris  
 “ Nilus, et Eoæ liquentia pabula brumæ  
 “ Ore premit; fumant desertæ gurgite valles;  
 “ Et patris undosi sonitus expectat hiulca  
 “ Ægyptus, donec Phariis alimenta rogatus  
 “ Donet agris, magnumque inducat messibus annum†.”

STAT. Th. L. iv. l. 705.

The source of this wonderful river was by the ancients absolutely unknown, nor is the knowledge the moderns have of it of any exact certainty. Cæsar is introduced in Lucan as shewing a great desire of being informed of this secret of nature.

“ Tantus

\* “ The land thou feedest asks no falling rain,  
 “ Nor sues to Pluvian Jove the parched plain.”

ANON.

† “ Thus, when the Nile suspends his rapid course,  
 “ And seeks with reflux waves his distant source;  
 “ In spacious caves recruits his liquid pow’rs,  
 “ And at each mouth imbibes the wint’ry show’rs:  
 “ The riven earth with issuing vapours smokes,  
 “ And Ægypt long in vain his aid invokes;  
 “ Till at the world’s united pray’r again  
 “ He spreads a golden harvest on the plain.”

LEWIS.



ÆGYPT.

“Tantus amor veri, nihil est quod noscere malim  
 “Quam fluvii causas per sæcula tanta latentis,  
 “Ignotumque caput; spes sit mihi certa videndi  
 “Niliacos fontes, bellum civile relinquam\*.”

Luc. L. x. l. 189.

He is soon after answered by Achoreus, that several great princes before him had had the same curiosity, but were always obliged to desist by the difficulty of the enterprize.

“Quæ tibi noscendi Nilum, Romane, cupido est,  
 “Hæc Phariis, Persisque fuit, Macedumque tyrannis:  
 “Nullaque non ætas voluit conferre futuris  
 “Notitiam, sed vincit adhuc natura latendi.  
 “Summus Alexander regum, quem Memphis adorat,  
 “Invidit Nilo, misitque per ultima terræ  
 “Æthiopum lectos: illos rubicunda perusti  
 “Zona poli tenuit, Nilum vidêre calentem.

“ Venit

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\* “Long has my curious soul, from early youth,  
 “Toil’d in the noble search of sacred truth;  
 “Yet still no views have urg’d my ardour more,  
 “Than Nile’s remotest fountain to explore;  
 “Then say what source the famous stream supplies,  
 “And bids it at revolving periods rise;  
 “Shew me that head from whence, since time begun,  
 “The long succession of his waves has run;  
 “This let me know, and all my toils shall cease,  
 “The sword be sheath’d, and earth be blest with peace.”

Rowe.



ÆGYPT.

“ Venit ad occasum, mundique extrema Sesostris,

“ Et Pharios currus regum cervicibus egit,

“ Ante tamen vestros amnes, Rhodanumque, Padumque,

“ Quàm Nilum de fonte bibit. Vefanus in ortus

“ Cambyfes longi populos pervenit ad ævi;

“ Defectusque epulis, et pastus cæde fuorum

“ Ignoto te, Nile, redit. Non fabula mendax

“ Ausa loqui de fonte tuo est: ubicunque videris,

“ Quæreris; et nulli contingit gloria genti

“ Ut Nilo fit læta suo\*.” Luc. L. x. l. 268.

Ovid

\* “ Nor, Cæsar, is thy search of knowledge strange;

“ Still may thy boundless soul desire to range;

“ Still may she strive Nile’s fountain to explore,

“ Since mighty kings have sought the same before;

“ Each for the first discoverer would be known,

“ And hand, to future times, the secret down;

“ But still their pow’rs were exercised in vain,

“ While latent nature mock’d their fruitless pain.

“ Philip’s great son, whom Memphis still records,

“ The chief of her illustrious scepter’d lords,

“ Sent, of his own, a chosen number forth,

“ To trace the wondrous stream’s mysterious birth.

“ Through Æthiopia’s plains they journey’d on,

“ Till the hot sun oppos’d the burning zone:

“ There, by the gods’ resistless beams repell’d,

“ An unbeginning stream they still beheld.

“ Fierce came Sesostris from the eastern dawn,

“ On his proud car by captive monarchs drawn;

“ His lawless will, impatient of a bound,

“ Commanded Nile’s hid fountain to be found;

“ But



ÆGYPT.

Ovid gives a humorous account of the reason that the source of the river is unknown, which he attributes to the great consternation the Nile was under, when the world was burned by Phaeton :

“ Nilus in extremum fugit perterritus orbem

“ Occulitque caput, quod adhuc latet\*.”

Ov. Met. L. ii. l. 256.

Hence the ancients, and after them the moderns, painted the Nile with his head wrapped up in a veil, representing by that symbol his undiscovered source. The reason, which in all ages has rendered the discovery so difficult, is that the river takes its rise among a barbarous and inhospitable people, who have ever shut up all avenues against the arrival of strangers, resolving to remain for ever in their original

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“ But sooner much the tyrant might have known  
 “ Thy fam’d Hesperian Po, or Gallic Rhone.  
 “ Cambyfes too, his daring Persians led,  
 “ When hoary age makes white the Ethiop’s head;  
 “ Till fore distress’d and destitute of food,  
 “ He stain’d his hungry jaws with human blood;  
 “ Till half his host the other half devour’d,  
 “ And left the Nile behind them unexplor’d.  
 “ Of thy forbidden head, thou sacred stream,  
 “ Nor fiction dares to speak, nor poets dream.  
 “ Through various nations roll thy waters down,  
 “ By many seen, though still by all unknown;  
 “ No land presumes to claim thee for her own.”

} ROWE.

\* “ The frighted Nile ran off, and under ground  
 “ Conceal’d his head, nor can it yet be found.”

ADDISON.



original ignorance and brutality. The impossibility of penetrating <sup>ÆGYPT.</sup> into these countries was a few years ago experienced at the cost of some unfortunate French gentlemen, one of whom was dignified with the character of envoy to the king of Æthiopia, who, together with all his attendants, was murdered at about ten days journey from Cairo. The account then, which is founded upon the best authority, is that which is to be collected from the mouths of the Æthiopians, who resort with merchandize to Cairo at particular times of the year. By these people we are assured, that in the mountains towards the middle of Æthiopia are great numbers of springs; and there, increased by the violent rains, which fall in those parts in the time of the vernal æquinox, form themselves into various torrents, which are all discharged into the lake of Gambia. Out of this lake runs a pretty considerable river, which at first bending its course to the eastward, after a small space turns to the south, and thence westward. In this direction, after innumerable windings among the mountains of Æthiopia, and having received continual additions from the many rivulets and torrents, with which that country abounds, it bends its course towards the kingdom of Sannar, from Sannar it advances itself towards Gari and Dongola, two of the principal cities of Nubia, situated upon the banks of the river. In this region it receives the contributions of many small rivulets, and of a large river called by the inhabitants of this country Baharabiad, or the White Sea, on account of the whiteness of its waters. Hence the river, as if he was conscious that he was to receive no more additions, and knowing that the country, through which he was to pass, would not any longer contribute to his grandeur, bends his course directly for Ægypt; but before he obtains admission into that beautiful country, he meets with the

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obstacles



ÆGYPT. obstacles of the mountains of Nubia, which for a vast space of land serve as confines to divide that country from Ægypt. In these parts he is obliged to force his way through innumerable barriers, seeming to be placed there purposely to prevent his passage. As he arrives nearer the territories of Ægypt, he finds a more even bed, though still among the mountains; and in these parts he precipitates himself with incredible violence from the tops of vast rocks, forming those immense waterfalls, which by the Arabs are called Chellal, and by the Europeans cataracts. The first cataract is distant from Effene, the most considerable city of those parts, about ten days journey. These prodigious works of nature are formed in places, where the river being obliged to force his way through narrow passages, and over vast precipices, casts himself with great violence into the plains beneath, seeming resolved, in despite of nature, to surmount all obstacles intended as barriers to stop his course. When the Nile is at its lowest, the cataracts make an incredible noise in the fall; which, as I have been well informed, increased by the echoes of the neighbouring mountains, may be heard above fifteen miles round; but in the time of the inundation, the weight of water being greater, the opposition is more easily conquered. Lucan has given us a very fine description of the cataracts, where, in my opinion, he has shewn the utmost of his poetic fire.

—“ Quis te tam lene fluentem

“ Moturum totas violenti gurgitis iras,

“ Nile, putet? sed cum lapsus abrupta viarum

“ Excepere tuos, et præcípites cataractæ;

“ Ac nusquam vetitis ullas obsistere cautes

“ Indignaris aquis: spumâ tunc astra laceffis,

“ Cuncta



"Cuncta tremunt undis; ac multo murmure montis

"Spumeus invictis canescit fluctibus amnis \*."

ÆGYPT.

LUC. L. x. l. 315.

The Nile, having in this manner forced a passage into the beautiful plains of Ægypt, maintains an easy and uninterrupted course, till it discharges itself into the Mediterranean Sea. The country through which it runs, reckoning from the northernmost cataract, is one continued valley, bounded to the east by a long chain of mountains, which terminate at Cairo; and to the west by a gentle rising, which forms the verge of the Libyan deserts. Below Cairo, the Nile being at free liberty to spread abroad its waters, and seeming as if resolved to embrace the first opportunity of adding farther happiness to its children the Ægyptians, divides itself into two equal branches, the one running towards the north-east, and the other to the north-west, composing, by the intermediate space of land, the most fruitful island in the world. These two channels, continuing in the same direction for the space of about one hundred and fifty miles, discharge themselves into the sea; the eastern branch a little below Damietta, near which stood the ancient Pelusium; and the other a few miles distant from Rossetto, not far from the old city of Canopus,

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- "Who that beholds thee, Nile, thus gently flow,
  - "With scarce a wrinkle on thy glassy brow,
  - "Can guess thy rage, when rocks resist thy force
  - "And hurl thee headlong in thy downward course;
  - "When sporting cataracts thy torrent pour,
  - "And nations tremble at the deaf'ning roar;
  - "When thy proud waves with indignation rise,
  - "And dash their foaming fury to the skies?"

ROWE.



ÆGYPT. pus, whence they were originally called the Pelusiac and Canopic branches. Nothing has given a more large subject for dispute, as well among the moderns as in former ages, than the causes of the inundations of this celebrated river. The most received opinion, in the time of the ancients, was that this periodical increase was owing to the melting of the snows on the tops of the Æthiopian mountains. This account, however, is refuted by Lucan, who proves, with very solid reasons, the falsity of the assertion.

“ Vana fides veterum Nilo quòd crescat in arva  
 “ Æthiopum prodesse nives; non Arctos in illis  
 “ Montibus, aut Boreas: testis tibi sole perusti  
 “ Ipse color populi, calidique vaporibus Austri.  
 “ Adde quòd omne caput fluvii, quodcunque soluta  
 “ Præcipitat glacies, ingresso vere tumescit  
 “ Primâ tabe nivis: Nilus neque fuscitat undas  
 “ Ante Canis radios, nec ripis alligat amnem  
 “ Ante parem nocti Librâ sub iudice Phœbum \*.”

Luc. L. x. l. 219.

Lucretius

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\* “ Antiquity, unknowing and deceiv’d,  
 “ In dreams of Ethiopian snows believ’d:  
 “ From hills, they taught, how melting torrents ran,  
 “ When the first swelling of the flood began.  
 “ But, ah! how vain the thought! no Boreas there  
 “ In icy bonds constrains the wint’ry year,  
 “ But sultry southern winds eternal reign,  
 “ And scorching suns the swarthy natives stain.  
 “ Yet more, whatever flood the frost congeals,  
 “ Melts as the genial spring’s return he feels;

“ While



Lucretius (though he himself does not seem to give much credit to it) offers another solution, which is as erroneous as that already mentioned. ÆGYPT.

“ Aut quia sunt æstate aquilones ostia contra  
 “ Anni tempore eo, quo Etesia flabra feruntur :  
 “ Et contra fluvium flantes remorantur, et undas  
 “ Cogentes fursus replent, coguntque manere\*.”

LUCRETI. L. vi. l. 715.

Herodotus also, and Diodorus Siculus, have each of them their different opinions as indeed have almost all authors who have written upon that subject. But without taking notice of all these various solutions of the phenomenon, I will content myself with mentioning that, which to me appears the most probable. The cause then of these regular inundations seems very natural, and easy to be accounted for by any one, who has lived for some time in the country, and has made the most common observations upon the particularities of the climate. Such a person will be able to give his testimony, that for above three quarters of the year the only winds which

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“ While Nile’s redundant waters never rise,  
 “ Till the hot Dog inflames the summer skies;  
 “ Nor to his banks his shrinking stream confines,  
 “ Till high in heaven th’ autumnal Balance shines.”

ROWE.

\* “ For, while th’ Etesias keep their annual course,  
 “ The northern winds, with strong opposing force,  
 “ Against the running stream incessant blow;  
 “ Till the check’d waves, upheav’d, the banks o’erflow.”

ANON.



ÆGYPT. which reign in Ægypt are between the north and northwest, blowing directly up the Nile, and continually conveying towards Æthiopia a large quantity of clouds; which, being broken and diffipated upon the mountains, occasion the violent rains known to fall regularly in those parts. This opinion, which seems to be the most natural, is strengthened by the Æthiopians, who resort to Cairo. These people affirm, that every year in the beginning of the spring it rains incessantly in their country, for the space of above two months, which so increases the many rivers in those parts, that, unless they begin their journey before the rainy season, their passage into Ægypt is shut up for that year. This solution was not unknown to the ancients, as appears from Lucan, though the poet himself seems not to approve of it, placing it in the same rank with the already mentioned opinion in Lucretius.

“ Zephyros quoque vana vetustas  
 “ His adscripsit aquis, quorum statuta tempora flatus,  
 “ Continuique dies, et in aëre longa potestas:  
 “ Vel quod ab occiduo depellunt nubila cœlo  
 “ Trans Noton, et fluvio cogunt incumbere nimbos;  
 “ Vel quod aquas toties rumpentis littora Nili  
 “ Assiduè feriunt, coguntque resistere fluctus\*.”

LUC. L. x. l. 239.

The

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\* “ Others of old, as vainly too, have thought  
 “ By western winds the spreading deluge brought:  
 “ While at fixed times, for many a day they last,  
 “ Possess the skies, and drive a constant blast;

“ Collected



The day on which they begin to publish the rise of the Nile is the nineteenth of June O. S., at which time the increase begins to be very perceptible; every morning afterwards the public crier gives notice, through all the streets of Cairo, how much the river has risen in the foregoing night, and in the evening informs the people of the day's increase. Upon this depends the whole happiness or misery of the country; for although, in case the river does not rise above the height of thirteen cubits, the people are for that year freed from the tribute to the Grand Signor, yet they would look upon such an exemption as the greatest of all calamities, since it would be inevitably attended with both famine and plague. The increase, which is most desirable, is sixteen cubits, which gives health and plenty to the whole country; though if it exceed that measure it is as fatal, as when it does not arrive to the thirteenth cubit. For this reason, after that the crier has proclaimed the river to be risen to the sixteenth cubit, he never gives any farther account of its increase, that he may not drive the people to despair, who in case of a more plentiful inundation have nothing to expect but poverty and death. The ancients also esteemed sixteen cubits the most beneficial increase, as we learn from Pliny, who gives us an

account

Ægypt.

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" Collected clouds united zephyrs bring,  
 " And shed huge rains from many a dropping wing  
 " To heave the flood, and stock the abounding spring.  
 " Or when the airy brethren's steadfast force  
 " Resists the rushing current's downward course,  
 " Backward he rolls indignant to his head;  
 " While o'er the plains his heavy waves are spread."

}

ROWE.



ÆGYPT. account of the different degrees of happiness, which was felt in Ægypt upon the different inundations of the Nile.

“ Justum incrementum est cubitorum sedecim, minores aquæ non omnia  
 “ rigent; ampliores detinent tardiùs recedendo. In duodecim cubitis  
 “ famem sentit, in tredecim etiamnum esunt; quatuordecim cubita hilarita-  
 “ tem afferunt, quindecim securitatem, sedecim delicias \*.”

PLIN. L. v. c. 9.

Hence the ancients, both in their statues and medals, represented the Nile under the figure of an old man with sixteen little children playing around him, thereby symbolizing the increase of sixteen cubits, which was necessary towards forming the happiness of Ægypt. When the river is arrived at its wished-for height, the people throughout all Ægypt express the strongest demonstrations of joy; nothing goes forward but feasting, music, and all manner of public rejoicings. The khalis or canal, which divides Cairo into two parts, is on that day opened in the presence of the pacha, and all the great men of the country. The ceremony of cutting the dam, which stops the entrance of the water, is performed with great form and solemnity, and in presence of an innumerable crowd of people, in whose countenances is to be read the joy conceived in their breasts, on account of the common happiness of their country. The river seldom continues to increase longer than the thirteenth of September,

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\* “ The due increase is to sixteen cubits. In a less, the waters do not irrigate the whole;  
 “ in a greater, they linger too long in their retreat. In an increase of twelve cubits only,  
 “ the country suffers famine; in one of thirteen, it has still a scarcity. Fourteen cubits  
 “ give cheerfulness, fifteen security, sixteen luxury and delight.”



September, on which day the coptes, after having celebrated their <sup>ÆGYPT.</sup> mafs, repair in a body to the banks of the Nile, where, returning God thanks for the happy inundation, they throw into the river a small wooden cross, seeming thereby to remind the Divinity that the waters are arrived at their proper increase. On the same day the many channels, which have been cut out of the river in order to distribute the water all over the country, are opened throughout the middle and lower Ægypt; but in the upper division, where the inundation arrives sooner at its utmost height, the channels are opened the fourth of the same month. Until those fixed times the Ægyptians have always rigorously maintained an unviolated law of not opening the channels; which, if sooner performed, would have very bad effects, and cause the destruction of great part of the most fruitful lands in all Ægypt. Besides the advantages, which accrue to this country from the regular inundations of the river, it affords the inhabitants many other very considerable benefits, enriching them with a profitable commerce, and feeding them with great variety of excellent fish. It is also their only drink, there being not the least drop of wine or fresh-water spring throughout the whole Ægyptian territories. It, however, nourishes within its banks some pernicious animals, such as the crocodile and hippopotamus; but these at present in so small a quantity that the sight of them is next to a prodigy. Of the latter especially it is a doubt whether the race be not entirely extinct, and the other seldom ventures below the northernmost cataract, unless driven down by the violence of the stream; which sometimes happens in the time of the inundation, so that many of them have been taken up alive as low as Grand Cairo. In the time of the inundation the water is excessively muddy, inso-

much that near a fortieth part of the volumen is composed wholly of

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sand



ÆGYPT.

sand and dirt; and the river, after it has discharged itself into the sea, for many leagues retains its taste and colour, without being in the least impregnated with the salt water. Of the seven mouths of the Nile there are but two remaining, which are any thing considerable; the other five, except in the time of the inundation, being generally dry and never navigable but to small fishing-boats. As soon as ever the river begins to retreat within its banks, the husbandmen mix a large quantity of sand with the soil, thereby to moderate the too great richness of the land, and without making use of the plough, or any other invention to till the earth, sow their corn. This usually happens about the middle of October, and the harvest in the beginning of April, which, whenever the Nile has been favourable, is as certainly very abundant; though the countryman has no farther labour than that of sowing his corn, and gathering in his harvest. In effect, such is the fertility of the soil, that the same piece of ground affords two or three different products within the year, the corn being no sooner cut, than the land is ready for a fresh crop. This phenomenon being, in this respect, peculiar to Ægypt, seems brought about as an example of the admirable providence of the Almighty, who can change a sandy and barren soil into the most fruitful country of the whole universe. These happy regions were not only enriched with all the necessaries of life in abundance, but shewed themselves for a considerable space of years to be more immediately under the Divine protection, being the origin of all arts and sciences, the source of the wisest maxims both moral and political, and the fountain, whence sprung that religion, which afterwards spread itself abroad in different shapes over the greatest part of the known world. It was to Ægypt that Greece was beholden, not only for its laws and customs, but also  
for



for the greatest part of its inhabitants. The Athenians, who in succeeding ages made so great a figure in the world, owed their original to the Ægyptians; since Attica was peopled by a colony from Ægypt, under the conduct of Cecrops, near the same period of time, when Danaus fixed his residence in Argos, at the head of a numerous body of inhabitants, whom he had led from the banks of the Nile. The Ægyptians applied themselves soon after their settlement to instruct the people of the country, who were till then a rude and unpolished race, in the laws of humanity; after which they let them into the more occult sciences, teaching them the foundations of their religion, communicating to them their knowledge in astronomy, physic, and mathematics; and explaining to them the secrets and mysteries of nature. As the chief knowledge of the Ægyptians was contained among the persons devoted to the service of their divinities, it was from them that all the different kinds of learning were to be acquired; but these being a people very difficult of access to foreigners, the latter were obliged to practise all the necessary arts of insinuating themselves into their favour. It was to this end that Pythagoras, upon his arrival in Ægypt, suffered himself to be circumcised, that he might appear more acceptable in the eyes of the priests, from whom he learned his doctrine of the transmigration of the soul. We find also, that almost all those persons, who have made any figure among the Græcians, in the republic of letters, finding means to adapt themselves to the way of living in use among the Ægyptians, brought thence all their learning and knowledge. From Ægypt Thales drew his philosophy, Homer his poetry, Herodotus his history, Plato his morals, and the celebrated legislators of the two famous republics of Greece their laws and maxims of government; which being afterwards transmitted to the

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Romans became from them universal. Diodorus Siculus assures us that the science of astronomy had been brought to a tolerable perfection by the Ægyptians almost time out of mind; and that they were the first people, who began to regulate the year, according to the course of the sun, dividing it into three hundred and sixty-five days, and six hours; deceived only by eleven minutes, which, according to later calculations, are found to be wanted to complete the six hours. The priests were the depositories of these branches of knowledge, as well as of the mysteries of their religion, and the laws of the country; all which were preserved by them in their sacred books, and never revealed unless covered with unintelligible ænigmas, which were explained by none but the priests, who by these methods found means to render themselves arbiters of the whole conduct of the government. It is reasonable to imagine that a nation, the sovereign power of which was in a manner in the hands of the priests, would be addicted to all sorts of superstition, since they were ordered to believe without inquiring into the foundation of their religion. Besides many deities, held in veneration among the Ægyptians, the chief of which were Isis and Osiris, they also worshipped many ridiculous objects of adoration, collected from among the birds, beasts, aquatic animals, reptiles, plants, and insects. The quadrupeds, to whom they paid the most veneration, were Apis and Anubis; the former of which they worshipped under the figure of a bull, and the latter under that of a dog. Memphis was the city, in which the greatest worship was paid to Apis, who had there a magnificent temple, and was served by a great number of priests, whose whole employment was to attend upon the deity. The Apis (called by the Græcians Epaphos) was a black bull, distinguished by some certain signs, known only by the



priests of Memphis, who pretended to know, from the skin of the dead one, who was to be his successor. Upon the death of this divinity there was to be seen throughout all Ægypt nothing but grief and lamentation, and the funeral was performed with the utmost solemnity, and at an incredible expence. The priests, however, never suffered the people to remain long in this consternation, having a successor usually ready before the death of his predecessor; for the deity was not allowed to die of old age; but, after having been worshipped for a certain number of years, he was drowned in a sacred cistern, kept only for that purpose. This we are told by Pliny:

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“Bos in Ægypto vice numinis colitur, Apin vocant. Non est fas eum  
“certos vitæ excedere annos, mersumque in sacerdotum fonte enecant,  
“quæsituri luctu alium quem substituant; & donec invenerint mœrent  
“derasis etiam capitibus; nec tamen unquam diu quæritur; inventus de-  
“ducitur Memphim a sacerdotibus\*.” PLIN. L. viii. c. 46.

Hence Lucan also:

—“Illo cultore deorum  
“Lustra suæ Phœbes non unus vixerat Apis†.” PHAR. L. viii. l. 478.

The

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\* “An ox is worshipped in Ægypt even as a deity. They call him Apis. He is not  
“allowed to extend his life beyond a certain number of years; at the termination of which  
“they sink and suffocate him in the fountain of the priests, and then with lamentation seek  
“another, to substitute in his place, and mourn, even with their heads shaven, till they have  
“found one. It is, however, never long in seeking, and when found conducted by the  
“priests to Memphis.”

† “And many an Apis had the reverend seer  
“Seen fill th’ appointed term, and disappear.”



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ÆGYP-  
TIANS.

The new Apis, after the death of his predecessor, was conducted with great solemnity to the city of Memphis, where he was installed in his new dignity, and worshipped by people from all parts of Ægypt, who flocked in vast numbers to the capital, with the utmost demonstrations of joy. Nor was Anubis held in less esteem among the Ægyptians than the Apis, though represented under the figure of an animal of less majesty. This god is by some imagined to have been the son of Isis and Osiris; though others are of opinion, that he was only one of their followers or guards, and for that reason symbolized as a dog upon account of his fidelity. He was deified for the service he did the goddess Isis, when in search of the limbs of her husband, who was torn in pieces by his brother Typhon. Among the other quadrupeds, which were held sacred by the Ægyptians, are to be reckoned the lion, the wolf, the cat, the baboon, the ichneumon; and among the birds, the ibis, the phoenix, the hawk, the goose, the owl, the raven, the quail, and the upupa (called in Ægypt the chiaoux bird). Of the aquatic animals, the crocodile, the hippopotamus, the otter; all fish with scales, as also frogs and eels: of the insects, the beetle, and butterfly: of the reptiles many different sorts of serpents, but particularly the cæcæ: of plants, garlic, onions, the lotos flower, and several others which it would be too tedious to mention. Juvenal has ridiculed their superstitions with a good deal of humour, but has unfortunately forgot the divinity which was most worthy of derision.

“ Quis nescit, Volusi Bithynice, qualia demens

“ Ægyptus portenta colat? Crocodilon adorat

“ Pars hæc; illa pavet saturam serpentibus Ibin.

“ Effigies sacri nitet aurea cercopithecæ

“ Dimidio magicæ resonant ubi Memnone chordæ,

“ Atque



" Atque vetus Thebe centum jacet obruta portis.  
 " Illic cæruleos, hic piscem fluminis; illic  
 " Oppida tota Canem venerantur, nemo Dianam.  
 " Porrum, et cepe nefas violare, ac frangere morfu.  
 " O sanctas gentes quibus hæc nascuntur in hortis  
 " Numina \*!"

Juv. Sat. xv. l. 1.

His ridicule would have been complete, if he had not omitted the god Crepitus, who, according to the authority of Minucius Felix, was held in equal veneration with Serapis.

" Nec Serapidem magis quam strepitus per pudenda corporis expressos  
 " contremiscunt."

Yet,

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\* " How Ægypt, mad with superstition grown,  
 " Makes gods of monsters, but too well is known:  
 " One sect devotion to Nile's serpent pays,  
 " Others to Ibis, that on serpents preys.  
 " Where, Thebes, thy hundred gates lie unrepair'd,  
 " And where maim'd Memnon's magic harp is heard,  
 " Where these are mouldering, lest the fots combine  
 " With pious care a monkey to enshrine;  
 " Fish gods you'll meet with fins and scales o'ergrown;  
 " Diana's dogs ador'd in ev'ry town,  
 " Her dogs have temples, but the goddess none!  
 " 'Tis mortal, fir, an onion to devour,  
 " Each clove of garlic is a sacred pow'r.  
 " Religious nations sure and blest abodes  
 " Where ev'ry orchard is o'er-run with gods."

DRYDEN.



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Yet, however absurd the Ægyptian worship may appear at first sight, their superstition was not so gross as is commonly imagined, for it was not the animals themselves to which they paid their homage; but the particular deity, which they imagined symbolized in some peculiar quality of the animal, under whose form he was worshipped. Thus the vigilancy of Anubis was expressed under the emblem of a dog; and the sagacity of Mercury very properly characterized under the figure of a cat. They had also another reason, which rendered them still more excusable, arising from a tradition, which had been delivered down by their ancestors, that in the time of the rebellion of the giants, the gods were obliged to keep themselves for some time concealed in Ægypt under the shapes of different animals, which were for that reason ever after held sacred by the Ægyptians. Besides these deities and those, which they worshipped in common with the other nations of paganism, the chief were Canopus, Serapis, Harpocrates, Orus, and latterly Alexander the Great. Canopus was the symbol of water, and Serapis the same as Jupiter, to whom they attributed the inundations of the Nile. Harpocrates is usually pictured as a young man, holding his finger up to his mouth, as an emblem of silence. He was worshipped in all parts of Ægypt, it being a very favourite doctrine, that silence and mystery were two of the truest attributes of religion. For this reason the figure of Harpocrates was placed at the entrance of most of the temples, though dedicated to different divinities. Orus is always represented as a boy with a swelled belly, thereby symbolizing the earth turgid with a variety of productions. He was said to be the son of Isis and Osiris, and is frequently drawn sitting in the lap of his mother. Alexander had divine honours paid to him at Memphis, as we are informed by Lucan.

“ Summus



" Summus Alexander regum quem Memphis adorat \*."

PHAR. L. X. l. 272.

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These deities, which were originally peculiar to Ægypt, were in process of time introduced among the Greeks and Romans, where they were held in great veneration till the final destruction of the Pagan religion. I have already mentioned an inscription, which is to be found in the island of Delos, where are mentioned the gods Serapis, Isis, Anubis, and Harpocrates; and Lucan tells us that the worship of the Ægyptian divinities was afterwards transmitted to Rome:

" Nos in templa tuam Romana accepimus Isin,

" Semideosque canes, et sinistra jubentia luctus,

" Et quem tu plangens hominem testaris Osirim †."

LUC. L. viii. l. 831.

The goddess Isis, in particular, was held in great esteem among the Romans, who erected many magnificent temples in her honour; the chief of which stood in the Campus Martius, whence it was called the Templum Campense, as we learn from Apuleius:

" Nec

\* " Great Alexander, chief of sceptre'd kings,

" Whom Memphis still adores."

† " With honours we have dead Osiris crown'd,

" And mourn'd him to the tinkling timbrel's sound;

" Receiv'd her Isis to divine abodes,

" And rank'd her dogs deform'd with Roman gods."

ROWE:



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TIANS.

“ Nec ullum tam præcipuum mihi studium fuit, quàm quotidie suppli-  
care summo numini reginæ Isidis, quæ de templi situ sumpto nomine  
Campensis, summâ cum veneratione propitiatur \*.” METAM. L. xi.

The same temple is mentioned also in Juvenal, S. vi. l. 525.

——“ Si candida jufferit Io,  
“ Ibit ad Ægypti finem, calidâque petitas  
“ A Meroë portabit aquas, ut spargat in æde  
“ Isidis, antiquo quæ proxima surgit ovili †.”

Nothing certainly would afford a more copious subject to an author than the religion of the Ægyptians; as he would have an open field to display both his reading and invention, in the explanation of the many mysteries and ænigmas, in which every thing tending towards their divine worship was studiously enclosed. But such an undertaking, however well executed, is liable to the very obvious objection of such an explanation's being the pure invention of the author; who, being sensible that it would not be easy to contradict him, might be concluded to have given an entire scope to his imagination, and explained the difficulties according to the suggestion

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\* “ Nor had I ever any desire so strong as to supplicate the great deity of the queen Isis,  
“ to whom, under the name Campensus, taken from the situation of her temple, propitia-  
“ tion is made with the greatest reverence.”

† “ Should Io (Io's priest I mean,) command  
“ A pilgrimage to Meroë's burning sand.  
“ She'll deserts pass, and from the boiling spring,  
“ Waters to shed in Isis' temple bring.”



gestion of his own fancy. And such I make no sort of doubt is the foundation, on which all the modern writers have built, who have treated that subject; for how is it possible to explain mysteries, which were never made public even in the nation where they were in use? As for example, the hieroglyphics, which were inscribed on the outside of all public buildings, such as temples, pyramids, and obelisks, were no other than sacred characters understood only by the priests who composed them; and which (if they had any real meaning) were dressed up in that ænigmatical habit purposely to make the common people imagine that some mystery was couched under them; which was of too great consequence to be understood by any but those set apart for the service of the gods. Hence the priests possessed the first rank in the kingdom after the royal family, being admitted into the councils of state, distinguished from the rest of the people by many extraordinary privileges, and among others an exemption from all public imposts. These priests, being the depositories not only of the secrets of their religion, but also of the whole history of Ægypt, pretended to have traditions among them of a very high date; which gave them accounts of the state of their country for above twenty thousand years. From them the Ægyptians were assured of their being governed originally by the gods, to whom succeeded the demigods, and after them a race of heroes, who governed the country, till it finally fell into the hands of mortals. The first king recorded by name in the Ægyptian history is Menes, imagined to be the same as Mesraim, son of Cham. He is said to have reigned in the year of the world one thousand eight hundred and sixteen, and two thousand one hundred and eighty-eight before Christ. The kingdom remained quietly in the possession of his successors till the year one thousand nine hundred and

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twenty-one, when they were dethroned by the kings, surnamed the Shepherds, who are supposed to have been either Arabs or Phœnicians. This race of monarchs, not being able to subdue the upper Ægypt, placed the seat of their empire in Memphis, which was almost in the centre of their dominions. In this manner they remained possessed of the upper and lower Ægypt, for the space of about two hundred and sixty years, at which time the Ægyptian kings, who had all along maintained themselves in Thebes, the capital of the upper Ægypt, collecting together their utmost strength, attacked these usurpers with so much success, that having given them several signal overthrows, they put a final end to their pretensions upon Ægypt, and re-established themselves in the throne of their ancestors. They remained afterwards in quiet possession of the empire for many succeeding ages, and produced many excellent princes, but none so illustrious as the great Sesostris, who, to the amiable character of being a lover of his people, joined that of conqueror, having subdued the greatest part of the known world, making the Danube to the north, and the Ganges to the east, the boundaries of his empire. In the hands of his descendants the kingdom remained till the year three thousand three hundred and nineteen, at which time twelve of the principal nobility seized upon the sovereignty, and agreed to govern the country by their united authority. This power remained uninterrupted for the space of fifteen years, at which time there arose a dissension among them, and a jealousy of one of their associates named Psammeticus, whom they banished to the marshes of Ægypt. Psammeticus in his retirement found means to raise some forces, which were increased by a body of Greeks, that were driven by a tempest into the Canopic mouth of the Nile. With this assistance he thought himself in a



condition to assert his right by force of arms, and attacking the eleven usurpers he overthrew them, and firmly established himself in the sole possession of the sovereign power. To Psammetichus succeeded his descendants, who remained quiet possessors of the throne for about one hundred years; at which time Amasis fomented a dangerous rebellion against the then reigning monarch Aprius. Nabucus, king of Babylon, taking advantage of the dissensions of Ægypt, attacked the country, when divided between two powerful factions, and having made several depredations upon the inhabitants, offered his assistance to the rebel Amasis, whom he constituted his lieutenant and vicegerent, in case he should reduce the country under his obedience. Amasis, soon after finding an opportunity of destroying the unfortunate Aprius, in the year three thousand four hundred and thirty-four, became sovereign of Ægypt, though tributary to the kings of Babylon. After a reign of forty years, Amasis, tired of a state of dependence, began to contrive means of recovering to his country its ancient privileges and liberty, by freeing it from the usurped authority of the Chaldæans. About this time Cambyfes, son of Cyrus, instigated by his mother, who was daughter to the murdered Aprius, formed his design of invading Ægypt, in order to revenge the death of his grandfather; but before he had formed an army sufficient for such an expedition, Amasis dying left his dominions to his son Psammenitus. The rage of Cambyfes was by no means assuaged by the decease of the usurper, though his chief design was to have revenged the cruelty committed upon the unfortunate Aprius. His troops being finally in readiness, he entered Ægypt in the year three thousand four hundred and seventy-nine, at the head of a numerous and well-disciplined army. He was met upon the confines of the country by Psammenitus,



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nitus, who immediately giving him battle had soon the misfortune to see his whole army routed, and himself in the hands of his enemy; after which the conqueror, meeting with no more resistance, took possession of the country. Cambyfes, after his victory, treated his prisoner kindly, but having discovered several plots, which he laid to recover his ancient dignity, he was obliged, for his own safety, to put him to death. Soon after, having undertaken an expedition against the Æthiopians, he met with such bad success, that he was glad to return with the loss of above half his army. When he came to Memphis he found the inhabitants of that city celebrating a magnificent festival with dancing, music, and all sorts of public diversions. Cambyfes imagining that all these demonstrations of joy were on account of his ill success against the Æthiopians, sends for the chief men of the city, and inquires what was the reason of the universal mirth, which was expressed both in the countenances and actions of all the citizens. He was by them informed, that the joy, which then reigned throughout the whole city of Memphis, was purely an effect of religion, the priests of Apis having that day chosen a successor to their lately deceased deity, and that the people were offering up their first vows to their new protector. This being concluded by the incensed monarch to be no other than a frivolous excuse, he ordered the chief men of the city to be led to immediate execution. After that he sent for the priests, who, giving him a like answer, were commanded instantly to bring their god into his presence, which when he found to be no other than a bull, he fell into so violent a fit of rage, that drawing his sword he with his own hand gave the deity a mortal wound, at the same time ordering the priests to be whipped through all the streets of the city, and all persons who were found celebrating the festival to



to be put to death. After the death of Cambyfes the kingdom of <sup>ANCIENT</sup> *Ægypt* remained in the poffeffion of the Perfians, till the reign of <sup>HISTORY OF</sup> *Darius Nothus*, in the year three thoufand five hundred and fixty, <sup>ÆGYPT.</sup> when the *Ægyptians*, under the conduct of *Amyrtæus*, once more recovered their liberty. Their freedom, however, was but of a very fhort continuance, fince they were again reduced by the Perfians in the reign of *Artaxerxes Ochus*, and were ever afterwards conftained to bear the yoke of a foreign government. Upon the deftruction of the Perfian monarchy, *Ægypt*, among other countries, fell into the hands of *Alexander the Great*; but that prince dying in the midft of his conquelts, and the whole Macedonian empire being divided among his generals, *Ptolomy*, the fon of *Lagus*, received *Ægypt* for his fhare, and was fucceeded by eleven monarchs, who all of them (after the example of the ancient kings of *Ægypt*, who all took upon themfelves the title of *Pharoah*) affumed the name of *Ptolomy*, though diftinguifhed from one another by the different furnames of *Philadelphus*, *Euergetes*, *Philopator*, *Epiphanes*, *Philometor*, *Phyfcon*, *Alexander*, *Lathyras*, *Auletes*, and the elder and younger *Dionyfius*, the latter of whom was fucceeded by his fiftter and wife *Cleopatra*. This ambitious and enterprifing princefs, being defeated at *Actium* with her paramour *Mark Anthony*, fled to *Alexandria*, and there voluntarily put an end to her days by poifon, to prevent falling into the hands of *Augustus Cæfar*. Upon the death of *Cleopatra*, *Ægypt* was reduced into the form of a Roman province, till upon the decline of the empire it became fubject to the emperors of *Conftantinople*, who were difpoffeffed by the *Saracens*, under the conduct of *Hamro*, general to *Omar*. The *Ægyptians* remained for fome time in this condition, fubjects to the caliphs of *Babylon*, till tired of a foreign yoke, they in the end fet up



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up a caliph of their own. These monarchs held the government unmolested by their neighbours till the reign of Almericus, king of Jerusalem, who attacking them at the head of a powerful army, gave them many considerable overthrows, and reduced them to the last extremities. The conquered party, however, applying for succour to the Syrians, were assisted with very numerous forces, under the conduct of Sarraco, who having overpowered Almericus, and rendered himself master of Ægypt, began to think of retaining in his own hands that kingdom, which had been regained by the sweat of his brow. Summoning, therefore, a general assembly of his allies, he ordered them to be all massacred, and by this piece of cruelty remained undisputed possessor of the throne of Ægypt. To Sarraco succeeded his son Saladine, after whom the power remained in the hands of his descendants for the space of eighty years, till Melic Sala, the then reigning sultan, finding himself often worsted by the Christian armies, and having found by experience that the Ægyptian soldiers had not bravery sufficient to repel the attacks of his enemies, bought up a prodigious number of Mamalukes, or Circassian slaves, and arming them defeated the Christians in several skirmishes, and in the end gave them a general overthrow, taking prisoner Lewis king of France, in the year of Christ one thousand two hundred and forty-two. These slaves, after the death of Melic Sala, maintained themselves in the government of Ægypt near three hundred years, choosing sultans from among themselves, who governed the country with an unbounded authority, till they were finally expelled by Selim emperor of the Turks, who utterly extinguished the whole race of the Mamalukes; ever since which the kingdom of Ægypt has remained subject to the Grand Signor. Among all these different revolutions, which for the most part produced nothing else than



than a continual change of tyrannic governments, this country never arrived to so great a pitch of glory as under the administration of the Macedonian empire, at which period it was esteemed one of the most flourishing countries in the world. What contributed much to increase the happiness of Ægypt at that time, was the foundation of Alexandria; which, having a most advantageous situation for commerce, soon rendered the country as famous for its riches and trade, as it had before been for its fertility. The vast wealth, which was continually flowing to Alexandria from the eastern countries, with which it had a communication, by a canal cut out of the Red Sea to the Nile, rendered it in a short time a place of such luxury and effeminacy, that the pleasures of Alexandria became a synonymous expression for a life led in all sorts of debauchery:

“ Ne Alexandrinis quidem permittenda deliciis\*.”

QUINT. I. O. L. i.

This city was built in the hundred and twelfth Olympiad, three hundred and thirty years before Christ, by the command of Alexander the Great, under the direction of Dinocrates, the most famous architect of his time. It stretched itself along the shore of the Mediterranean to the north, having the large lake Mareotis lying behind it to the southward, and was situated at the distance of thirty-five miles from the Canopic mouth of the Nile. It would be a needless labour, after Strabo and Hirtius de Bello Alexandrino, to give a particular description of the spacious suburbs, magnificent  
amphi-

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\* “ Not to be allowed even to the looseness of Alexandria.”



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amphitheatres and portico's, which Alexandria had in common with other great cities; I shall only mention one peculiar advantage which this city had above all others in Ægypt. Dinocrates, considering the great scarcity of good water in this country, dug very spacious vaults; which, having communication with all parts of the city, furnished the inhabitants with one of the chief necessities of life. These vaults were divided into many capacious reservoirs, or cisterns, which were filled at the time of the inundation of the Nile, by a canal cut out of the Canopic branch entirely for that purpose. The water was in that manner preserved for the remainder of the year, and being refined by the long settlement, was not only the clearest but the most wholesome of any in Ægypt. By means of these cisterns Julius Cæsar, when besieged in Alexandria, by the eunuch Ganymede, was brought to very great extremities, the enemy having made themselves masters of the ducts, which supplied the reservoirs, and by means of a machine filled them with salt-water. This grand work is still remaining, whence the present city, though built entirely out of the ruins of the ancient one, still enjoys part of the benefactions of Alexander the Great. The ancient city, together with its suburbs, was above seven leagues in length; and Diodorus Siculus informs us, that the number of its inhabitants amounted to above three hundred thousand, counting only the citizens and freemen, but that, reckoning the slaves and foreigners, they were allowed at a moderate computation to be upwards of a million. These vast numbers of people were enticed to settle here by the convenient situation of the place for commerce; since, besides the advantage of a communication to the eastern countries, by the canal cut out of the Nile into the Red Sea, it had two very spacious and commodious ports, capable of containing the shipping of



of all the then trading nations in the world. The largest and best of these ports lay to the westward of Alexandria, extending itself as far as the city of Plinthina, the western boundary of Ægypt. It was called by the ancients Portus Cibotus, and known at present by the name of the Old Port; the form of it is near an oval, composed to the southward of the African shore, and to the northward of an island anciently called Anti Rhodus. Here the ships, which belong to any subjects of the Grand Signor, ride secure in all weathers, while those which come under European colours are obliged to anchor in the New Port, anciently called the Portus Eunostus. This harbour lying more in the centre of the city was in greater use, when Alexandria was in its prosperity; being rendered secure not only by nature, but by the utmost efforts of art. The figure of this harbour was a circle, the entrance being very nearly closed up by two artificial moles, which left a passage for two ships only to pass abreast. At the western extremity of one of the moles was erected the celebrated tower of Pharos, a small island, which was in the time of Julius Cæsar joined to the continent by a bridge, though Homer assures us, that in his days it was distant from the main land as far as a swift ship could sail with a fresh gale of wind in a day:

“ Νῆσος ἐπειτὰ τις ἐς πολυκλύσῳ ἐνὶ πόντῳ

“ Αἰγύπτῳ προπάροιθε, Φάρον δὲ ἐκικλήσκεσι

“ Τόσσον ἀνευθ’ ὅσον τε πανημερίη γλαφυρὴ νῆυς

“ Ἦνυσεν ἥ λιγὺς ἔρος ἐπιπνεΐησιν ὅπισθεν\*.”

ΟΔ. Δ.

Seneca

\* “ High o’er a gulphy sea, the Pharian isle

“ Fronts the deep roar of disemboguing Nile:



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Seneca speaks of this account of Homer in such a manner as shews, that he gave very little credit to it:

“Tantum (si Homero fides est,) aberata continenti Pharos, quantum  
“navis diurno cursu metiri plenis lata velis potest \*.”

SEN. Quæst. Nat. L. vi. c. 26.

It is not indeed easy to conceive by what natural means such a prodigious change could have happened between Homer's time and that of Julius Cæsar, since in almost twice that number of years the alteration is so inconsiderable, that whereas Pharos, in Cæsar's time, was joined to the main land by a bridge, it is now fastened to the continent by a small neck of land, and from an island is become a peninsula. Lucan, therefore, where he mentions the ancient distance of Pharos from the continent, seems to have paid a compliment to the father of poetry, at the expence of that historical truth, which he so strictly observes through the general course of his poem:

“Tunc claustrum pelagi cepit Pharon; insula quondam  
“In midio stetit illa mari, sub tempore vatis

“Proteos,

“Her distance from the shore, the course, begun

“At dawn, and ending with the setting sun,

“A galley measures, when the stiffer gales

“Rise on the poop, and fully stretch the sails.”

POPE.

\* “Pharos, if we may believe Homer, is distant from the continent as far as a ship, with  
“full sail, can go in a day.”



“Proteos, at nunc est Pellæis proxima muris \*.”

LUC. L. x. l. 509.

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The Pharos together with the isthmus, which joins it to the main, forms the New Port, defending it from the rage of the northwest winds; which, notwithstanding, frequently make terrible havoc among the shipping, driving the vessels from the anchors, and forcing them against the adjacent rocks. In this island was erected the famous tower or light-house, built by Sostratus of Cnidos, at the command of Ptolomy Philadelphus, in the place of which now stands a poor miserable castle, which commands the entrance of the port. The ruins of it are buried in the sea; at the bottom of which, in a calm day, one may easily distinguish large columns, and several vast pieces of marble, which give sufficient proofs of the magnificence of the building, in which they were anciently employed. On the mole, opposite to the Pharos, was another light-house called Lochias, to point out more certainly the entrance into the harbour. Not far hence stood the palaces of the Ptolomies, and the celebrated museum, in which many learned men were maintained at the public expence, who had the opportunity of pursuing their studies in the famous library, which was thereto contiguous, collected under the reign of Ptolomy Philadelphus, by the care of Demetrius Phalereus, and increased by the successors of that prince, to the number

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\* “A safe retreat to Pharos timely made;

“In elder times of holy Proteus’ reign,

“An isle it stood, encompass’d by the main:

“Now by a mighty mole the town it joins,

“And from wide seas the safer port confines.”

ROWE.



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number of seven hundred thousand volumes. Whoever considers the magnificence of the public edifices, the noble works for the common benefit of the inhabitants, and the many other advantages enjoyed by the ancient Alexandria, must necessarily lament its present condition, deprived of all its ornaments, almost destitute of inhabitants, and shewing no other proofs of its former grandeur than a few ruins, which have maintained themselves superior to the attacks of time. The old city, part of which is at present subsisting, was built entirely out of the remains of the original Alexandria, which was totally destroyed by the Arabs, when they rendered themselves masters of Ægypt. This people, accustomed to live in tents, and naturally averse to any kind of magnificence in their buildings, being displeased at the sumptuous edifices, which presented themselves to their view, from all sides at their entrance into the city, determined to level it with the ground. This resolution being immediately executed, they applied themselves to build another city more suitable to their way of thinking, which was composed after the manner of all the Arab towns of low huts, built out of the materials of the original Alexandria. This new city acknowledged for its founder one of the successors of Saladin, who possessed himself of Ægypt by driving out the caliphs of the Fatumian family, in the six hundredth year of the Turkish Hegira. This prince, notwithstanding he despised all useless magnificence as luxurious and effeminate, was resolved to perpetuate his memory by a grand work, which was built not only through ostentation, but also to defend his people effectually from the assaults of their enemies. He to this end surrounded the new-built city with a strong fortification, containing five miles in circuit, which in those ages must have been almost impregnable. It is composed of a thick and lofty wall with



with one hundred large towers placed at equal distances; these towers were divided into a great many different rooms, allotted for habitations to the garrison, which by that means was neither troublesome nor expensive to the inhabitants. Within this was another wall not so high, but considerably stronger than the former, being secured behind by a very large rampart of earth. These walls are to this day remaining almost entire, and have been by several persons erroneously imagined to have belonged to the ancient and original Alexandria; which supposition might be very easily disproved, even though we were unacquainted with the period, in which they were erected; it being plain from the many broken pillars of porphyry, granite, and such-like rich materials inserted in these coarse structures, that they were built out of the ruins of the first city. This second Alexandria, after a few ages, being bereft of the greatest part of its inhabitants, who were swept away by two or three successive plagues, the remainder of the people displeased at living in a town, which was full of nothing but ruin and desolation, uniting together built themselves a third city, to the westward of the ancient one, upon the neck of land which divides the Old and New Port. The inhabitants of this last town, by application to commerce, enriched themselves to that degree, that they began to turn their thoughts towards rendering their habitation a place of safety, having before nothing but their poverty to defend them from the attacks of an enemy. To this end they built two castles, the same which at present command the entrance into the harbour, which at the same time that they defend them from a foreign enemy, keep the citizens themselves in awe. Such is the situation of the present Alexandria, which, being mean and despicable in its buildings, bears no resemblance to the ancient city except only in the



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the name. Within the circumference of the second city are remaining several pieces of Pagan, Christian, and Mahometan antiquity, in which are to be found some traces of the original grandeur of Alexandria. In the centre of the New Port are still to be seen two obelisks, the one standing, the other fallen, and almost buried in rubbish, they are called by the common people Cleopatra's Needles, though improperly, since it is pretty certain that that princess had no hand in erecting them. I make no sort of doubt, that these are the very obelisks mentioned by Pliny to have been erected by king Mesphees; the height agreeing almost exactly with those described by that author:

“ Alii duo [obelisci] sunt Alexandriae in portu, ad Caesaris templum,  
“ quos excidit Mesphees rex quadragenum binum cubitorum \*.”

PLIN. L. xxxvi. c. 9.

The obelisk, which is now standing, is formed of one sole piece of granite, fifty-four feet high, and seven feet four inches square at the base; part of it is buried in the ground, which probably is that now wanted to the exact dimensions of the Mesphean obelisks. It is inscribed on the four sides with hieroglyphics, which on those parts exposed to the south and east winds, are very much effaced, though to the north and west they are mightily well preserved. At a small distance from the obelisks is a long row of granite pillars about forty feet high, bordering on a street above a mile in length; which, being placed at exact distances from one another, seem to be the

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\* “ There are also two others [obelisks] in the port of Alexandria, at Caesar's temple,  
“ which Memphus the king cut.”



the remains of a magnificent portico which divided the city in the middle, terminating at the eastern and western gates. These pillars, the greatest part of which are fallen, and half buried in the ruins, are composed all of one single stone, placed upon pedestals, and appear to be of the Corinthian order, though their capitals are wholly destroyed except one, which is so much worn by the injuries of time, that it is not possible from it to distinguish the order, though the height and figure of it agree entirely with the Corinthian. Near the middle of this street, behind the row of columns, are the ruins of a large brick building, which, by the structure, seems to be Roman, and approaches nearer to the figure of the ancient baths, than of any other public edifice, there being still remaining several small rooms, which by their form and situation favour this supposition. At a small distance hence is a church with the pulpit in which St. Mark the evangelist is said to have preached, when he was sent into Ægypt by St. Peter, and acknowledged for patriarch of Alexandria. This church is in the hands of the Coptes, a sect of Christians peculiar to this country, differing only in a few articles from those of the Greek rite. Almost contiguous to this is another church and convent, in which are maintained a pretty considerable number of Greek caloyers or monks, who pretend to shew the stone on which St. Catharine was beheaded, which they assure us is still marked with the blood of that virgin and martyr. Not far hence is also a convent of capuchins, and a synagogue for the Jews, none but Mahometans being suffered to exercise their religion in public within the precincts of the present Alexandria. About half a mile without the walls of the second city is standing, upon a rising ground, a very fine column of granite, distinguished vulgarly by the name of Pompey's Pillar. This noble piece of antiquity is composed only of

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three pieces of marble, one of which forms the pedestal, the second the plinth and shaft of the pillar, and the third the capital, its whole height, inclusive of the three parts, is one hundred and two feet. It is of the Corinthian order, and though the capital, which is not very well executed, gives one reason to imagine that it was erected at a time when architecture was not in its highest perfection, yet the other parts are found to answer the rules of the strictest proportion. One thing also, which would give one reason to conclude that it is of greater antiquity than is commonly imagined, is that the lower part of the pedestal is inscribed with hieroglyphics, which seems to intimate that it owed its foundation to the ancient Egyptians. The common notion, from which it has taken its name, is, that it was erected by Julius Cæsar upon his arrival in Egypt, as a monument of his victory over Pompey; but, as there is no mention of this in any ancient author, we must content ourselves with admiring the magnificence of the column, without inquiring after its founder.

BIKEER.

The sixteenth of September, N. S. one thousand seven hundred and thirty-nine, we set out from Alexandria in a germe, or open boat, of which there are continually a great number in their passage between that city and Rossetto. After about three hours sail we came a-breast of a Turkish castle called BIKEER, which is seventeen miles distant from the place of our departure. Some people are of opinion, that this is the ancient Canopus, for what reason I know not, since the situation does not agree with that which is given to Canopus by all the ancient writers. It is very well known that that city stood upon the banks of the largest western branch of the Nile, which was from thence called the Canopic branch, which now discharges itself into the sea, a little below Rossetto, and as Bikeer is situated at above fifteen miles distance from that branch,

I think



I think it very reasonable to conclude, that Canopus is falsely <sup>BIKEER.</sup> imagined to have been in the neighbourhood of this place.

The wind freshening, we arrived in about two hours at the mouth of the Canopic branch of the Nile; the entrance of which is extremely dangerous, on account of a bar of sand which runs quite across the passage. There is continually at anchor near the channel where the bar is passable, a small boat on purpose to direct the vessels bound for ROSSETTO, which enter sometimes to the number of ROSSETTO. one hundred in a day; the greatest part of the trade of Ægypt being carried on between that town and Alexandria. About five miles from the mouth of the river, on the western bank, is a Turkish castle, designed to prevent any enemy from forcing their passage up the Nile, but in so miserable and ruinous a condition, that it is hardly worth notice. The walls are built out of the ruins of some ancient edifice, as appears from several pieces of granite pillars inserted in them, and many fragments of marble inscribed with hieroglyphics. It is not improbable that they once belonged to the temple of Hercules at Heracleum, since it is certain that that ancient town was situated near this place. Four miles above this castle is the town of Rossetto, built about one hundred and fifty years ago, in order to supply the place of Foua, which being removed above thirty miles from the mouth of the river, by the continual encroachments of the land upon the sea, was thereby rendered improper to carry on the trade; the river being so much choaked up, that the vessels were obliged to deliver their loading above twenty miles below that city. To remedy this inconvenience of bringing their goods to Foua by land, the trading part of the country began to build themselves houses at the place where their merchandizes



**ROSSETTO.** were unloaded. This example being followed by others, the number of habitations in a short time increased to that degree as to become the largest and most flourishing city in Ægypt, except Grand Cairo. This town is situated near the place where the old Canopus stood, though there are no ruins of it to be discovered any where in the neighbourhood; the continual increase of the land within the inundation of the Nile being such, as in a few ages entirely to change the face of the whole country. The original of this ancient city is not very well known, some deriving its name from Menelaus's pilot, who was shipwrecked upon this coast; others, and I think with more probability, from the god Canopus, who was here worshipped with peculiar veneration; however, all authors agree in the character of its inhabitants, whom they represent as a luxurious and effeminate people. Hence the satirist:

—“Luxuriâ, quantum ipse notavi;

“Barbara famoso non cedit turba Canopo \*.”

Juv. Sat. xv. l. 46.

Lucan also calls them,

“Pelusiaci tam mollis turba Canopi †.” Luc. L. viii. l. 544.

Propertius

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\* “Canopus they exceed in luxury.” DRYDEN.

† “And dare Canopus’ soft effeminate crew

“Their coward hands in Roman blood embrue?”

ANON.



Propertius expressing his indignation against Cleopatra styles her, ROSSETTO.

“Incesti meretrix regina Canopi\*.”

PROP. L. iii. EL. II. l. 39.

The country about Rossetto is the most fertile and pleasant part, not only of all Ægypt, but even of the whole world. Its fields abound in corn, rice, sugar-canes, cotton, hemp, and many other valuable products; its gardens afford a variety of the most excellent fruits; and the river, fish and wild fowl in very great quantities. The most particular plant growing in the neighbourhood of Rossetto is what the botanists call Mufa, which produces a fruit, called by the people of the country Adam's Figs; it being imagined that it was the leaf of this tree that our first father employed to cover his nakedness, as being more proper on account of its size, than the leaves of a common fig-tree. I measured one of them which was six feet four inches long, and two feet three inches broad; the shape of it is a sort of oval. The tree seldom grows to the height of above sixteen feet, bearing its fruit on the stalk of the leaves in great clusters. The fig is the form of a cucumber, about four inches long, and of a most delicious flavour, resembling strawberries very much both in taste and smell. When ripe it is of a bright yellow, the inside more inclined to the white, full of seeds, soft and melting in the mouth, and, in my opinion, inferior in taste to no other fruit whatever. It is usually planted in gardens among orange, lemon, and citron trees, which are here also in great quantity and perfection. But of all the plants found in this part of Ægypt, there are none

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\* “Incestuous Canopus' harlot queen.”

ANON.



ROSSETTO. none which exceed the palm tree either in number, or in the service they are of to the people of the country; for there is no part of it which has not its use, the fruit being the least valuable of its productions, notwithstanding that it serves for the nourishment of the best part of the people. Of its leaves are made baskets and matting; and of the bark, ropes and cables for ships; while the trunk of the tree is employed in building houses. The fruit, which is shaped like an olive, about an inch and half long, grows in very large bunches, each tree producing about four, every one of which frequently is upwards of one hundred weight. Of the trees there are males and females, the latter of which can never produce any thing without the assistance of the former, though the male bears his fruit of his own accord. The people of the country, to remedy the natural barrenness of the female, when she is arrived at a certain age, inoculate her with a sort of paste made of a juice, extracted from out of the heart of the male, which communicating with it its prolific quality renders the female for ever after more productive than the male himself, to whom she owed her fertility. Among these palm groves are found in the summer time great numbers of chamelions, whose usual colour is of a light green, though it varies its dye according to that of whatever plant or flower the animal rests upon. The common notion of this creature's living upon air is as false as improbable, since they are so far from being contented with so thin a sustenance, that they are rather a voracious than abstemious animal; devouring prodigious quantities of flies and other insects, which are caught in a very particular manner. The chamelion being naturally very slow of foot and unactive, it would be impossible for him to take his prey, had not nature taken care to supply those defects by a peculiar gift, which he practises with great



great success; for, sitting as if he were unattentive of his prey, the <sup>ROSSETTO.</sup> unthinking flies use no caution in approaching him, when of a sudden he darts out a tongue above six inches long; the end of which is concave, and covered with a glutinous matter, so that it is impossible for the fly to escape the blow. The chameleon, with his tail extended, is usually about fifteen inches long, the head of it is pointed at top, the mouth wide, and the eyes very small, but placed in such a manner that the creature can see behind him without altering his position. Its feet are formed something like hands, and its tail is generally coiled up in a circle. In the heat of the summer the females lay their eggs, and cover them up in the sand, which are hatched the next spring by the heat of the sun. When I came from Rossetto to Alexandria I brought with me nine of these animals, which I hoped to be able to keep alive by feeding them with flies, which they devoured with great eagerness, but the winter coming on they all of them died in a very short time. I had the curiosity to open one of them, out of which I took fifty-two eggs, of the size and colour of swallows' eggs, being as white as snow. The houses in the town of Rossetto are better built than what is usual in these countries. The inhabitants are numerous and much more tractable than in any other part of Ægypt. The trade carried on here is very considerable, so that within these few years there has been settled a pretty numerous French factory with a vice-consul at their head, which example has of late been followed by the English, these being the only foreign nations which maintain any commerce in these parts.

From Rossetto we embarked for CAIRO, on board a large boat <sup>CAIRO.</sup> which sets out regularly three times a week for that city, where we arrived in four days time, after the most pleasant navigation in the world.



CAIRO.

world. The banks of the river are on each side covered with villages; which, though they are of ordinary structure, being built all of mud, yet, notwithstanding, afford the most agreeable variety. The country on both hands is extremely fertile, and the river facilitating the exportation of their commodities, the inhabitants have every advantage which can make a rich and flourishing people. About twenty miles from Rossetto is the town of Foua, which is now fallen to a very low condition since the loss of its commerce, the greatest part of its inhabitants having deserted it, enticed by the neighbourhood of a more convenient habitation. It is situated in the Delta, not far from Mansoura, near which city was fought the memorable battle, in which Lewis king of France was taken prisoner. The fifth day after our departure from Rossetto we landed at Bulac, a village about half a mile distant from Grand Cairo. Here all the goods which are brought both up and down the river are unloaded, and this renders it a place of prodigious trade, and exceedingly populous. The key is continually crowded with an innumerable quantity of mashes, germes, frigates, galliots, caiaffes, canzabaffes, and many other vessels peculiar to the navigation of the Nile; while the warehouses are filled with valuable merchandizes imported from all parts of the world.

From Bulac we proceeded to Grand Cairo mounted upon asses, a condescension to which all infidels in this country are obliged to submit. Grand Cairo, the present capital of Ægypt, was founded by Giover, lieutenant to the caliph Meezledin, conqueror of Ægypt. Its first beginning was a large wall, which served only as an entrenchment to secure the army, encamped within, from the assaults of the enemy. The caliph finding this a more agreeable country than that in the neighbourhood of Alexandria, which was at that time



time, the metropolis of Ægypt, after the manner of the Arabs, ordered his tents to be pitched within the entrenchment. This, being now become the place of residence of the sovereign, began by degrees to increase by the addition of several mosques, and houses built out of the ruins of the adjacent towns and villages, deserted by their inhabitants, who flocked in great numbers to this new capital. It was named by the caliph El Cahera, which in the Arabian language signifies the Victorious, in memory of his conquest. This name, by the corruption of succeeding ages, was changed into Cairo, which, upon account of its great extent, and the incredible number of its inhabitants, was distinguished by the Europeans under the title of Grand Cairo. This city, comprehending Bulac, is about twelve miles in circuit, situated upon the eastern bank of the Nile, about fourteen miles to the north-east of the ruins of Memphis. In the structure of the city there is little regularity or magnificence, the streets being narrow, crooked, and without pavement, and the houses built without any kind of ornament. They are indeed higher than what is usual in other parts of Turkey, and composed of better materials, being universally either of brick or stone. The apartments within, in some of them, are spacious and noble, adorned with variety of gildings and other decorations, which are fashionable in these countries. The tops of the houses are all flat, and in summer-time it is frequent for whole families to sleep upon them, spreading a light tent over their heads to keep off the dew. They count in Grand Cairo one thousand mosques, comprehending those which are erected over some of the sepulchres, but they are all far inferior both in taste and grandeur to those of Constantinople. Joining to Iamè el Azehar, or the mosque of flowers, is a college, in which the students are instructed in logic, astronomy, judicial astrology,  
history,

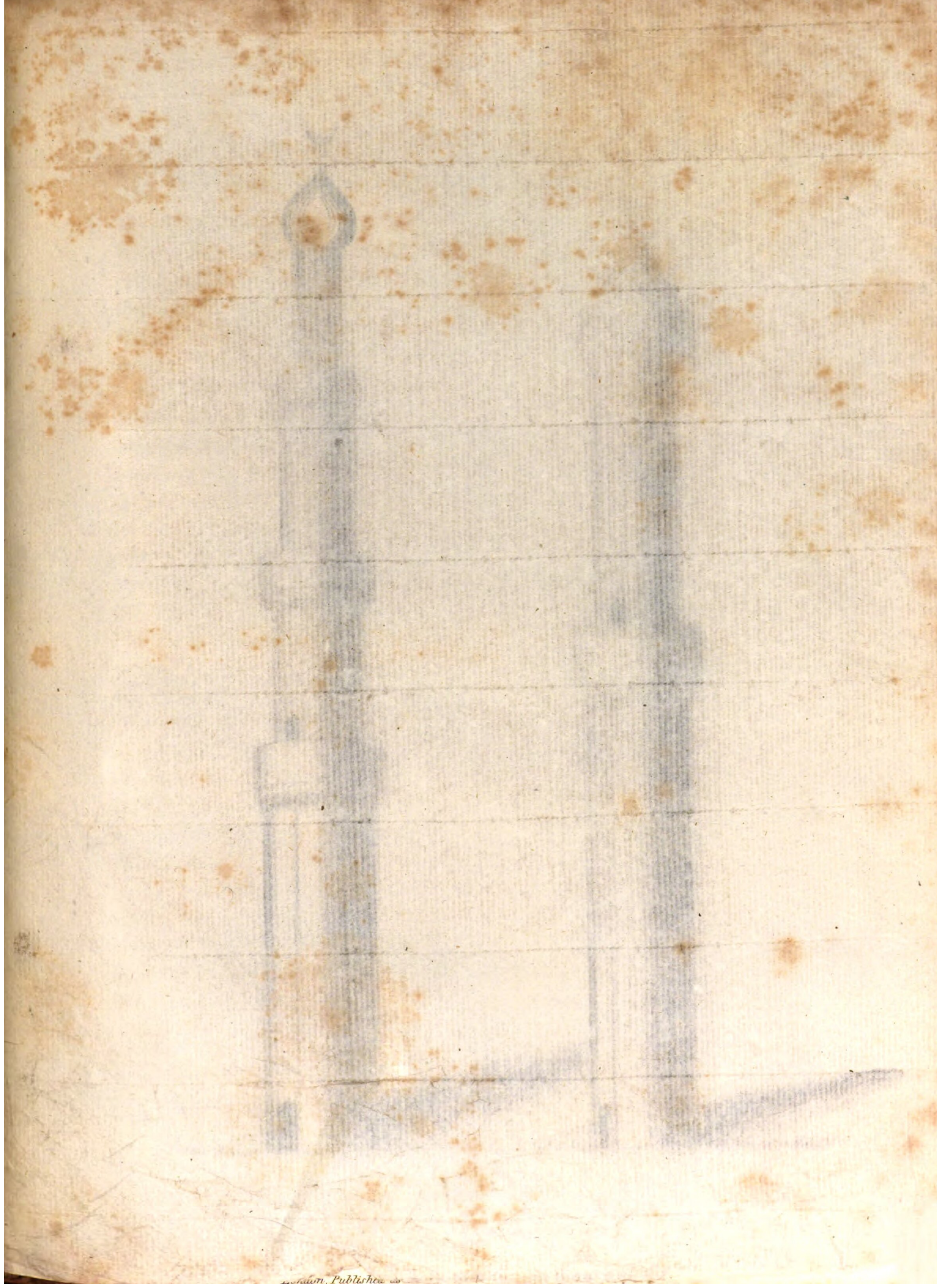
CAIRO.



CAIRO.

history, and the principles of the Mahometan religion. There is another mosque, contiguous to which is an hospital, with very plentiful endowments for two thousand blind men, which number is always complete, there being above half the inhabitants of Ægypt who have some natural or acquired defect in their sight. The structure of these mosques is very different from those of Constantinople, the minarets being in quite another taste, and seem to have nothing near the fine effect of those made use of in the metropolis, which, at a distance, make the city appear as if it was full of obelisks and single pillars. There is in Grand Cairo one large square, called Rumeli Meidani, or the square of Romelia, which is between the great mosque and the castle, but it is without any kind of ornament, and is rather a disadvantage to the city than an embellishment. The inhabitants of this vast capital are innumerable, and notwithstanding the frequent plagues and sicknesses, which infest the country, it undoubtedly maintains itself one of the best peopled cities in the world. The inhabitants are composed of Truks, Arabs, Jews, and Christians, the greatest part of which are coptes, who are reckoned to amount to the number of thirty thousand. The city is built on a plain overlooked by an eminence, on which stands the castle, or citadel, imagined to have been first founded by the Babylonians, who were established in these parts by Semiramis, in order to keep the city of Memphis in subjection. It is, however, a place of very little defence, being commanded by a hill situate to the eastward, whence an enemy could in a very few hours oblige it to surrender. It is garrisoned by two bodies of militia, the janissaries and the asaps; who are lodged in different quarters, and have their separate magazines of armour and ammunition. These asaps are upon a different establishment from those in other Turkish provinces, being  
in



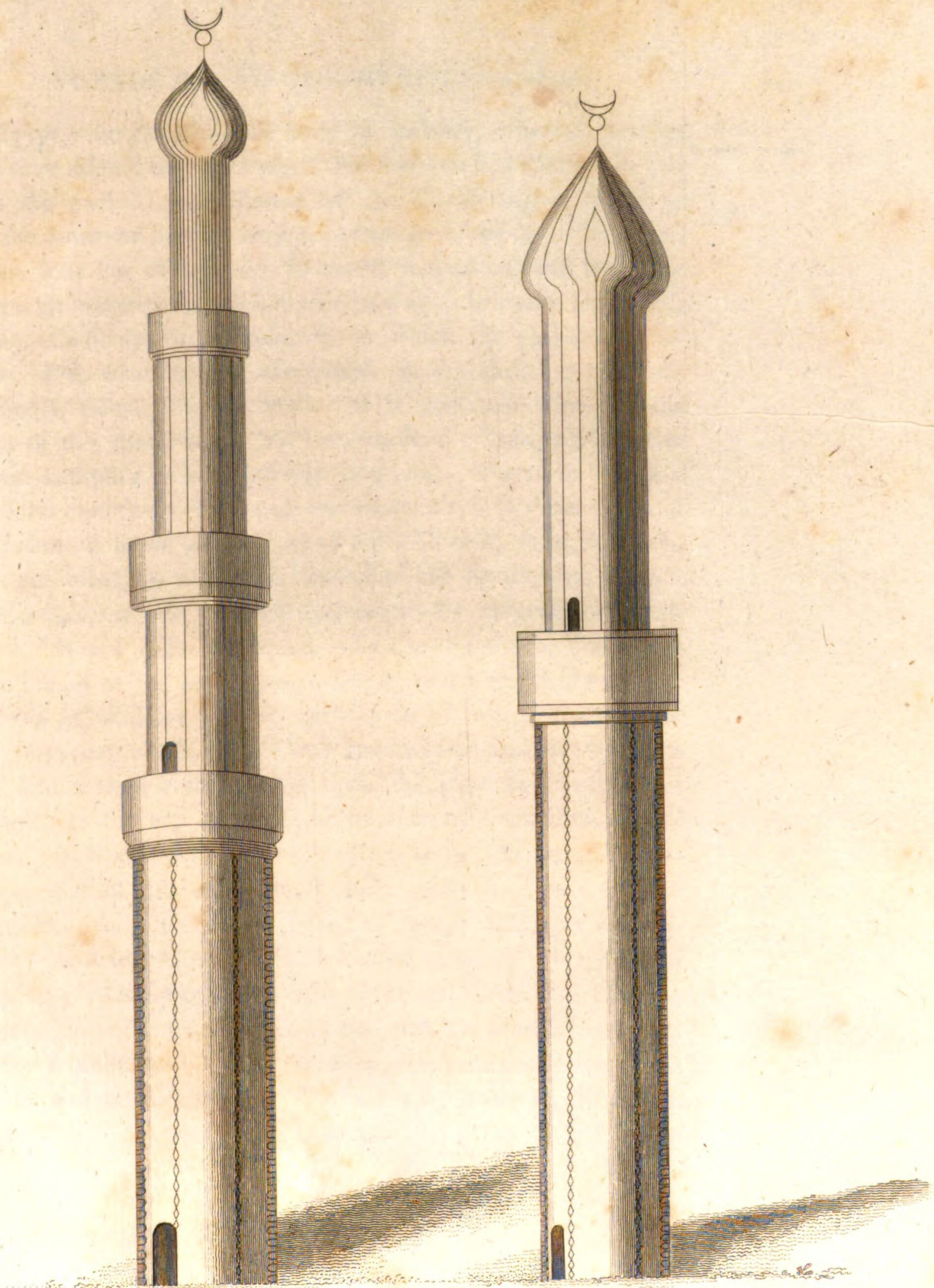




## JOURNEY ROUND THE MEDITERRANEAN.

and the principles of the Mahometan religion. There is  
 another mosque, contiguous to which is an hospital, with very  
 plentiful accommodations for poor blind men, which number  
 is almost as great as the whole of the inhabitants of Egypt  
 who are afflicted with this defect in their sight. The struc-  
 ture of these edifices is quite different from those of Constantinople,  
 the architects having in general another taste, and seem to have nothing  
 but the bareness of those made use of in the metropolis, which,  
 at a distance, make the city appear as if it was full of obelisks and  
 single columns. There is in Grand Cairo one large square, called  
 Founa, which is the square in Ravenna, which is between the  
 great mosque and the castle, but it is without any kind of ornament,  
 and is not at all advantageous to the city, but an embellishment. The  
 inhabitants of this vast capital are innumerable, and notwithstanding  
 the frequent plagues and earthquakes, which infect the country, it  
 still continues one of the best peopled cities in the  
 world. The inhabitants are composed of Turks, Arabs, Jews, and  
 Christians; the former are the most numerous, who are reckoned  
 to amount to the whole of the city. The city is built on  
 a plain overlooked by an eminence, on which stands the castle, or  
 citadel, imagined to have been first founded by the Babylonians,  
 who were afterwards in these parts by the Persians, in order to keep  
 the city in their subjection. This is a place of very  
 little extent, but is surrounded by a high wall to the eastward,  
 which in case of need could in a very few hours be made it to surrender.  
 It is garrisoned by two bodies of men, the janissaries and the  
 mamluks, who are lodged in different quarters, and have their separate  
 magazines of armour and ammunition. Their ships are upon a  
 canal, which is distant from those in the Nile, and are, being











in Ægypt a very considerable body of infantry, whereas in other parts they are but few in number, and serve on horseback. In this castle the pacha, commissioned by the Grand Signor to act as supreme governor over all Ægypt, makes his residence. His palace, though it is but of ordinary structure, is spacious, and the inner apartments magnificent; it has also joining to it a very large hall, serving as a divan, or senate-house, in which the pacha sits president. But what is most remarkable in the citadel is the well, commonly called Joseph's Well. It is uncertain who was the author of this grand work, but I am inclined to believe it is not of so great antiquity as is commonly imagined. The form of it is a square of twenty-six feet, and the whole depth two hundred and eighty-five: it is cut entirely out of the solid rock, through which, by an easy winding, without the extent of the square, you descend for the space of one hundred and twenty-six perpendicular feet, after which you come to a square platform of the same dimensions as the mouth of the well, upon which there are constantly nine or ten oxen at work in turning round a wheel, which conveys the water from out of the second well one hundred and fifty-nine feet deep, into a large cistern placed upon the platform, whence it is drawn up to the top by an equal number of oxen labouring at another wheel without the mouth of the well. As before the invention of guns this citadel must undoubtedly have been a very strong place, some monarch resolved to render it almost impregnable by removing the only difficulty which rendered it incapable of maintaining a long siege, the want of water. With this view he contrived this well, which when he had with the utmost labour and expence finished, he to his great disappointment found the water brackish and unwholesome. This did not, however, discourage



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him from pursuing his design, in a manner different indeed but not less expensive, which was to bring in the water of the Nile by an aqueduct, as it is furnished at this day; the water of Joseph's Well being employed in other uses, to which its disagreeable taste is no objection. Near the southern wall of the castle is a large square building, the roof of which is supported by several vast granite pillars. It is called by the inhabitants the Divan of Joseph, to whom they attribute every thing, which is in the least extraordinary; though it is easy to discover it to be Turkish workmanship, by the gilding and ornaments of the roof, and by the cornices, filled with inscriptions in Arabic characters. Hence one has a very fine view of the whole city of Cairo, which at this distance affords a most noble and magnificent prospect. The castle is of an irregular figure, and the fortifications not only very indifferent, but kept in so bad repair, that they are scarce of strength sufficient to defend the pacha from the insults of the populace.

After a stay of three or four days in the city of Grand Cairo, I embarked on board a canzabass, in order to go to the English consul's country-house at Old Cairo, which is no more than a mile distant from the capital, with which it has a communication by a canal, called by the people of the country Ghaliz, the same with Ptolomy's Amnis Trajanus. It is in most places about twenty feet in breadth, and divides Grand Cairo almost in the middle, discharging itself into a lake about four miles distant from the city, called Birque El Hadge, or the Lake of the Pilgrims, because the caravan assembles in this place before it departs for Mecca. In the winter-time the Ghaliz is wholly destitute of water, owing its streams entirely to the inundation of the Nile, whose waters, by opening a dam, are let in at a prefixed time. Old Cairo is a village of very great



great extent, being near three miles in length. It stands upon the very brink of the Nile, which in that part divides itself into two branches, forming a very beautiful and fertile island, about four miles in circumference. It is built upon the spot of ground upon which stood the ancient city of Babylon, founded by the Babylonians, followers of Cambyfes in the conquest of Ægypt, who gave it the same name as their native city. It is situated a mile to the westward of Grand Cairo, and about six or seven miles to the east of the pyramid of Giesä. In the autumn, which is the time of the inundation of the Nile, it is a most delightful habitation, bordering upon the river, and enjoying the cool breezes which blow over the country, at that time almost covered with water. All the chief people of Grand Cairo at this season of the year abandon the city, to come and enjoy the sweets of this so agreeable retirement. Best part of the night they spend upon the water in large canzabasses, usually attended by a company of musicians, of whom there are great numbers in this country, the inhabitants of it being a people naturally disposed to mirth and gaiety. In the day-time they form parties of pleasure, pitching their tents in one or other of the beautiful islands adjacent, where they feast and enjoy themselves at liberty among their friends and companions, free from the restraint, which they are obliged to submit to when confined to a city life. In this village is placed the machine, which raises the water out of the Nile, and conveys it into the aqueduct, supplying the castle with water. The machine is contained within a large hexagon tower, on the top of which is a large basin of the same figure, serving as a receptacle for the water, thrown into it by six wheels, each of which is turned by two oxen, which are kept continually at labour. From the hexagon basin runs a pretty wide channel, which has

commu-



CAIRO.

communication with the aqueduct conveying the water over three hundred and twenty very high arches within the walls of the citadel. At the bottom of the tower is a very spacious reservoir, kept always full of water, from a subterraneous communication which it has with the river; hence the water, which fills the upper basin, is drawn up by the six wheels; these keep in a continual circular motion a double row of earthen jars, fastened to a very long rope, so that as one row of jars comes up full to discharge themselves one by one into the basin, the other at the same time descends for a fresh replenishment. In the same manner all the houses bordering upon the Ghaliz are supplied with water, and it is by this contrivance raised in Joseph's Well. The hexagon basin is supported under its centre by a single column of a prodigious thickness, the base of which is fixed in the middle of the reservoir beneath. The outside walls of the tower are of a very tolerable structure, composed of large square stones well polished and cemented together. They are also adorned with a great many inscriptions in Arabic characters, which, though I used my utmost endeavours, I could not meet with any one capable of explaining. There are constantly sixty oxen set apart and maintained by the public for the working of this machine. In the time of insurrections (which in Grand Cairo are very frequent) the discontented party make themselves masters of the tower, and put a stop to the work of the oxen, or else break down a part of the aqueduct, by which means the castle becomes destitute of water, and the pacha is obliged to surrender, and subscribe to such terms as the seditious populace think fit to impose. Not far from this tower are the public magazines of corn, vulgarly called the granaries of Joseph; they are composed of seven walled squares, in breadth thirty-five yards, and six deep, wholly exposed to



to the air, notwithstanding they be full of the very best of corn. Four of these squares are set apart for the provision of the pilgrimage of Mecca, and the remaining three for the maintenance of the garrison of Grand Cairo. The southern part of Old Cairo is for the most part inhabited by Christians, who retire from the metropolis that they may be less exposed to the ill-usage and insolence of the Mahometans. The place of their habitation is walled in, and pretends to derive its original from Artaxerxes Ochus, who in that same situation erected a temple in honour of fire; whence the whole district is to this day called Quester El Chama, or the Castle of the Illumination. The coptes have here a church known under the name of Our Lady of Babylon; and there is one frequented by those of the Greek rite, dedicated to St. George. The coptes have also another church consecrated to St. Sergius; under which is a cavern, whither they assure us the Holy Family fled for refuge from the persecution of Herod. Near this last is a convent of Roman Catholic monks, who are distinguished by the title of the Fathers of the Holy Land, being dispatched from Jerusalem over most parts of Ægypt to propagate the true belief. It would be injustice amongst other religious orders to omit the dervises, or Mahometan monks, who have here a pleasant convent, situated upon the banks of the Nile. Of these dervises there are two orders, the first called Mevlehani, and the second Bectasli; the latter of these inhabit the convent at Old Cairo. Their institution, as well as that of the order of janissaries, was owen to Hagi Bectas, a Persian; who, as he was a fanatic, was esteemed by the Turks as an holy man. His followers, though in their way of life they affect a great deal of austerity, pretending to a sanctity superior to that of other musulmen, are very little esteemed by the Mahometans; who look

CAIRO.



CAIRO. upon them as vagabonds and wretches, wholly useless to society, and burdens to the industrious part of the nation, whose charity is their only support. The janissaries, however, hold them in great esteem upon account of their common institutor, and in all their expeditions are accompanied by a considerable number of these dervises, who entertain them with the recital of certain enthusiastic songs, called gasel, in commemoration of their founder, whom they do not scruple to place in a rank, little beneath their prophet. Those of the order of Mevlehani are in much greater number throughout the Turkish empire than those already mentioned. Their institutor was Haziretti Mevlana, one of the royal family, who reigned over the province of Caramania. These are held in greater esteem than the Bectasslis, whom they also far outdo in point of riches, being in possession of several valuable endowments in many different parts of the empire. Their dress differs from those of the other order only in one very minute article, which is a hexagon stone, which they wear in the middle of their girdle. Their habit is always of a light ash colour; instead of a turban they wear a cap of a conic figure; which, if the person be an emir, is covered with green gauze; if a simple muselman, it remains quite plain. The Mevlehanis acknowledge for their chief the Segh Effendi, whose office is hereditary. The place of his residence is at the city of Cogni, the capital of Caramania. It is he who disposes of the revenues of the order, establishes superiors over the different convents, and punishes such of his dependants, as by the looseness of their principles are a scandal to the order. The dervises affect much austerity in their manners, and pretend to lead their lives without any sort of attachment to the affairs of the world, wholly wrapt up in meditation upon the miraculous works of the divinity.

Though



Though their belief agrees in every particular with the strictest rules of Mahometism, yet their prayers are performed in a very different manner from those of other musulmen. To each convent is belonging a private mosque, in which, every Tuesday and Thursday, they offer up their oraisons, attended with many enthusiastic ceremonies, to which they admit, as spectators, both men and women, even of different religions. Their mosques are always of a circular figure, round which are seated, upon the ground, at equal distances, twenty and sometimes thirty dervises. The ceremony begins with a sermon, which usually lasts about an hour and half. Then the dervises rise from their seats, and going up one by one to the place where the superior of the convent stands, make him a very low bow, and immediately begin to turn round upon their heel with surprising agility and swiftness. There are constantly twelve performers, who are so expert as to keep two motions at the same time, the one in turning upon their own heels, and the other round the room, without ever being in one another's way, or so much as one man's moving out of his proper place. This exercise continues above an hour to the sound of a tabor, and an instrument something like a German flute, the notes of which are by no means harsh or unharmonious, though wild and irregular. When at a sign from the superior the music ceases, they all stop in an instant, and remain motionless in the spot of ground where they at that time happen to be. They are so accustomed to this work, as never to be troubled with the least giddiness, though it is so hard labour that it immediately puts them into the deepest sweat, fatiguing them to such a degree, that they are seldom able to go out of the mosque without the assistance of their companions. In other con-



CAIRO. vents they express their devotion by striking their bodies and breasts with great violence, uttering strange cries and howlings, bearing a greater resemblance to the voices of beasts than of human creatures. They generally, before they begin these ridiculous ceremonies, which they think very agreeable to the Deity, swallow a large quantity of opium, which fills them with a sort of enthusiasm, and renders them in a manner insensible of pain. The chief convent of the Mevlehanis is in Cogni, where is also the tomb of their institutor, to which they pay very great veneration. At the southernmost point of the island, opposite Old Cairo, is a large square building, called Michias. Contiguous to this building is a pretty spacious round tower, erected purposely for the measurement of the Nile. The tower is hollowed in the form of a well, the bottom of which is exactly even with the bed of the river, with which it has a communication both to let the water in and out; so that what fills the well of the tower is always the real height of the Nile. In the centre of the tower is erected a white marble column, which is divided by lines marking the cubits and inches. The capital of this column is of the Corinthian order, but the pillar itself is not regular, being of an octagon figure. From this place the crier, who publishes the daily increase of the Nile, receives his information. Inserted in the wall of the tower fronting the column is a pretty long inscription in Coptic characters, which probably mentions the name of the person who founded the Michias, and the age he lived in; but I could not find any body to give me the explanation. Near this tower is a place, where the tower forms an eddy, whence the inhabitants of the country assure us, that Moses was taken up from among the reeds by the daughter of Pharoah; but



but what authority they have for this assertion I will not pretend to <sup>CAIRO.</sup> determine.

From Old Cairo we crossed the Nile, disembarking at a small village on the opposite bank of the river. This village is called by the people of the country Giesá, and the PYRAMIDS, about six PYRAMIDS. miles distant, distinguished from the others by the name of the Pyramids of Giesá. These immense structures, which were ranked among the seven wonders of the world, are situated upon the verge of the Libyan deserts, about eight miles from Grand Cairo; which is the whole extent of the cultivable land to the westward of the Nile; the inundations of that river never reaching farther on the African side than within three hundred yards of the great pyramid. The antiquity of these vast masses of building is so very remote, that there is no certainty by whom or at what time they were erected. Herodotus, who lived four hundred years after Homer, mentions their foundation by Cheops king of Ægypt, as a thing very uncertain, having no other authority for his assertion than the tradition of the Ægyptians; which account, as it is plainly mixed with some absurdities and evident falsities, is by no means to be depended on. If then in his days the origin of the Pyramids was so great an uncertainty, it thence appears, that their antiquity must have been of so high a date, that the truth of their foundation was lost by a long series of years, and buried in the obscurity of the age, whence they traced their original. Pliny agrees, that the authors of these works were absolutely unknown, and attributes it to a judgment inflicted upon them on account of their folly and vanity.



## PYRAMIDS.

“ Inter eos non constat a quibus factæ sint, justissimo casu oblitteris  
 “ tantæ vanitatis auctoribus\*.”

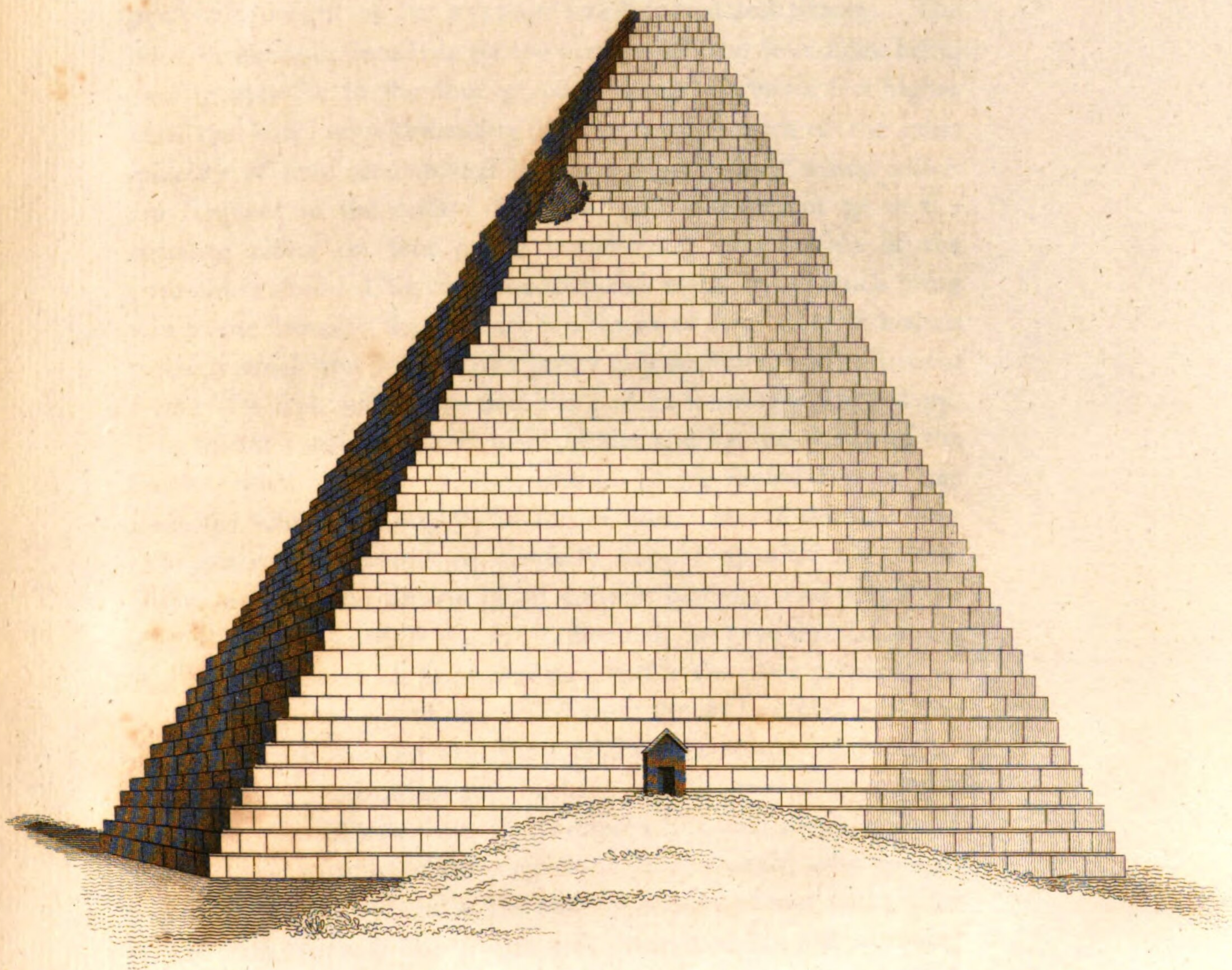
PLIN. L. xvi. c. 12.

The most received opinion, which is collected chiefly from Herodotus, is, that the first was built by an ancient king of Ægypt, named Cheops, and the second by Chephrenes his successor. But whoever was the real founder, it is certain that they are of a very remote antiquity, being at least three thousand years old, and yet through the course of so many ages they remain at this day in their entire perfection, excepting some slight injuries, which they have suffered from the hand of time. The largest pyramid has given a matter for dispute among the authors, who have written upon that subject, whether it was ever finished, or left imperfect by the inability of the founder to support the expence of bringing such a vast work to perfection. The proofs they chiefly insist on are, its being open, the superficies being wanted, as also about twenty feet on the top of it, since it does not terminate in a point, but in a square of sixteen feet. Herodotus, however, who was an eye-witness of the falsity of such an assertion, informs us, that this pyramid was in his time entirely finished, and covered with very beautiful white stones, which rendered the surface a plane, each stone being thirty feet long. He farther assures us, that there was engraven upon the pyramid, in Ægyptian characters, the sum which was expended in garlic and onions for the sustenance of the people who

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\* “ It is not determined among them by whom those immense structures (the Pyramids) were erected; the authors of so great vanity being most justly blotted out from the memory of man.”





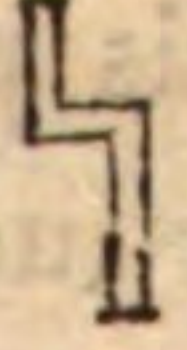






who laboured in the building of it, which amounted to one thousand <sup>PYRAMIDS.</sup> six hundred talents. The base of this immense structure forms an exact square, and the four sides as many equilateral triangles. The square of the base is of six hundred and eighty-two feet, and the perpendicular height of the pyramid five hundred and twenty. The door or entrance into it is on the north side (the four sides being exactly opposite to the four principal winds) forty-six feet higher than the base, notwithstanding which, upon account of the great quantity of sand accumulated by the violent gusts of wind, which are frequent in the deserts of Libya, you may mount up to the entrance either on foot or on horseback. The outside of the pyramid is ascended by two hundred and eight steps, which bring you to the summit; the entrance is a square of three feet, six inches, through which you descend by a pretty easy declivity, for the space of seventy-six feet, when you find the passage seemingly stopped up. The square canal is indeed filled at the end by the design of the builder, whose intention it was, that his corpse should remain free from the insults and impiety of future ages. He, to this end, not only ordered the door to be carefully stopped up after his death, but to prevent the success of all curious persons, who might be daring enough to despise the first difficulties, he gave directions also that as soon as ever his body was repositied in the place prepared for its reception, the end of the first descent should be closed with the utmost strength, hoping that they might be deterred by this new obstacle from penetrating any farther. All his precautions, however, were ineffectual, since the sovereign (for such a one he must be who was capable of carrying on so great a work) who opened this pyramid, not daunted at the new opposition he met with, after he had with immense labour and cost discovered his first entrance, prosecuted



**Pyramids.** prosecuted his design, and broke through this second barrier, after which he found nothing more to stop his passage. Whatever treasures he met with enclosed within the bowels of the pyramid, or who this sovereign was, is absolutely uncertain. The Arabian writers, indeed, mention several ridiculous stories concerning it, but they are too full of absurdities to deserve notice. At the bottom of the partition, which stops the passage, is a small hole, just big enough for a middle-sized man to creep through upon his belly, not without some pain and difficulty: in this manner you writhe yourself along like a serpent, for the space of eight feet, after which you come into a breathing-place, where you have the satisfaction of being able to stand upright, and in that manner repose yourself after the fatigue of the entrance. Hence you discover another passage opposite the descent, and running along in the same direction, which is from north to south. This passage is stopped up by an huge stone, which you mount over with no difficulty, and ascend up the canal, which is of the same dimensions as the descent, only that it is eighty-four feet in length, the declivity being in the same degree as that of the descent. Being arrived at the end of this ascent you enter into another passage running to the southward horizontally, of the same height and breadth as the two former ones, and in length one hundred and twenty-four feet. At the entrance into this passage, on the right hand, is a well of an immense depth, not running down in a direct line, but forming the following figure:  The first depth of this well is seventy-six feet, and the second one hundred and twenty: after which it is found to be full of sand and rubbish. When you are arrived at the end of the horizontal passage, you enter a room eighteen feet long and sixteen broad,



broad, the roof of which, in the centre, terminates in an acute angle. PYRAMIDS.  
 The walls, till the falling in of the two sides of the angle, are thirteen feet in height. Near the entrance into the room, on the left hand, is a sort of niche, in which probably the body contained in this part of the pyramid was placed upright against the wall, according to the most usual custom of Ægypt:

——“ Ægyptia Tellus

“ Claudit odorato post funus stantia saxo

“ Corpora\*.”

SIL. Ital. L. xiii.

The walls of this chamber (as indeed the whole inside of the pyramid, excepting the first descent, which is of a sort of white marble,) are of very fine granite, polished with the utmost nicety. Returning by the same passage which brought you from the deep well, you ascend, for the space of one hundred and sixty feet, by a passage of six feet four inches broad, and about thirty in height. This canal is not of so easy a declivity as the former, though it runs still in the same direction due south. At the end of this ascent you meet with another square passage four feet broad, and twenty-three long, which carries you in an horizontal line into another chamber eighteen feet broad, and thirty-six long. Its height, which is the same as its breadth, is terminated by a flat roof, composed of seven vast pieces of granite. At one end of this chamber is a stone chest,  
 or

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\* “ Ægypt enclos'd the bodies of the dead,

“ Soon as the rites of burial were perform'd,

“ In upright posture plac'd with perfum'd stone.”

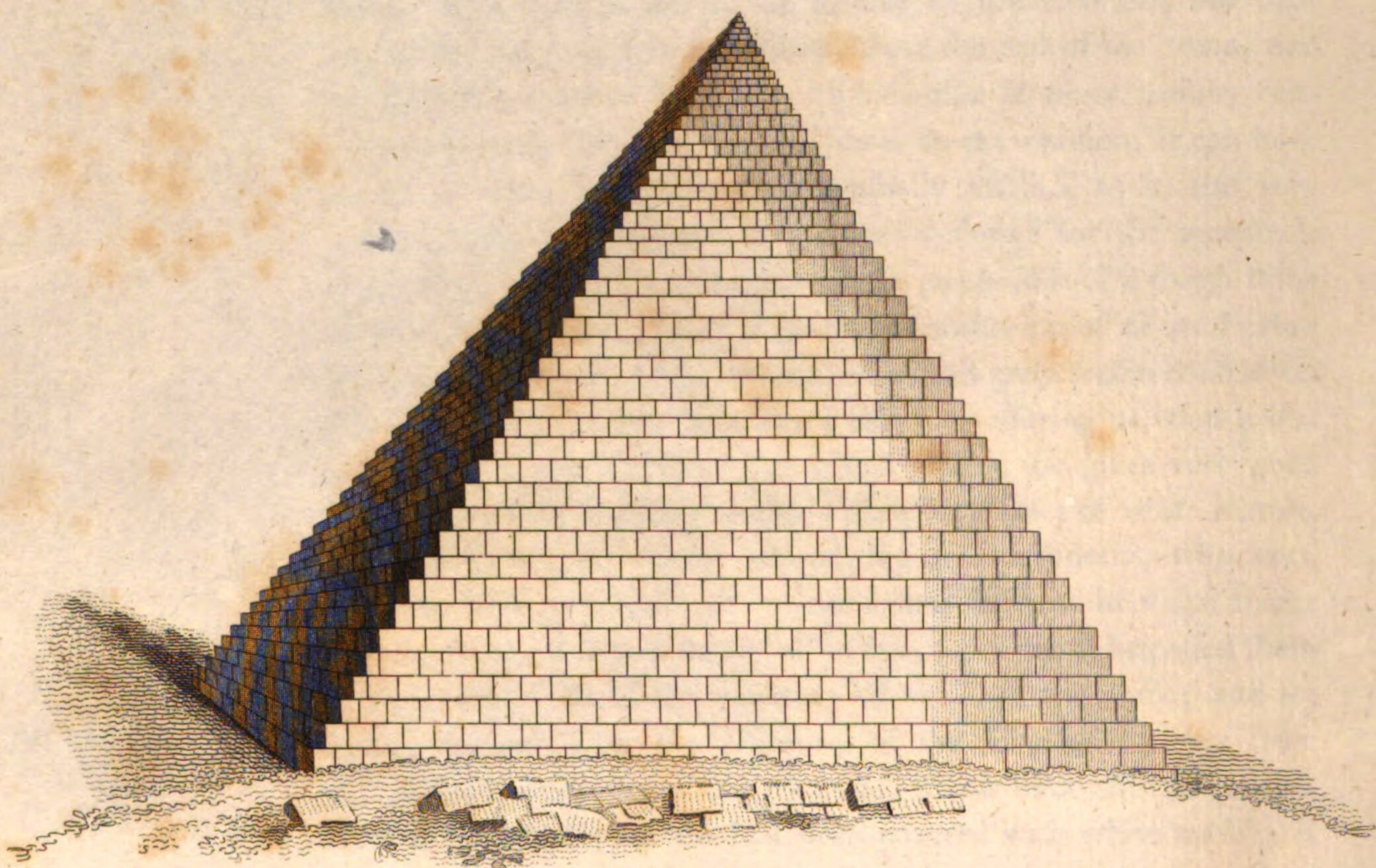


PYRAMIDS. or coffin, seven feet long, and three broad, including the substance of the stone, it is in depth three feet, and is formed of one piece of granite; which, when struck, gives a sound exactly like a bell. The lid of this coffin, which was probably another flat piece of granite, is no where to be found, though the places are plainly to be discovered on the top of the chest, where it had anciently been fixed. The chest is not in the middle of the chamber, but near one of the corners, five feet distant from the end of the room, and the same from one of the sides. This coffin in all probability contained the body of the founder, since, in my opinion, it can have served no other use, than what is usually ascribed to it, the very measurements pointing out that it was designed for the receptacle of a human corpse. The outside of this pyramid is of a rough stone of very little beauty, which is given as another proof of its having been never finished. Mr. Maillet, who with great reason contradicts this assertion, runs into a contrary mistake, assuring us, that it was not only entirely finished, (of which indeed he gives very good proofs,) but that it was covered with a superficies of white marble. This, however, is plainly contradicted by Herodotus, who says, that the least pyramid was by no means inferior in value to the others; since, if it was exceeded in size, it as much surpassed them in the preciousness of the materials of which it was built; and we know, not only from the testimony of the same author, but from the present condition of the pyramid, it was built only of granite. Now if the great pyramid had been covered with white marble, it would have been far superior to the other on account of the richness of its materials, which in Ægypt would have been of an immensely greater value than granite, the product of the country, always found at a very inconsiderable expence in proportion to  
the





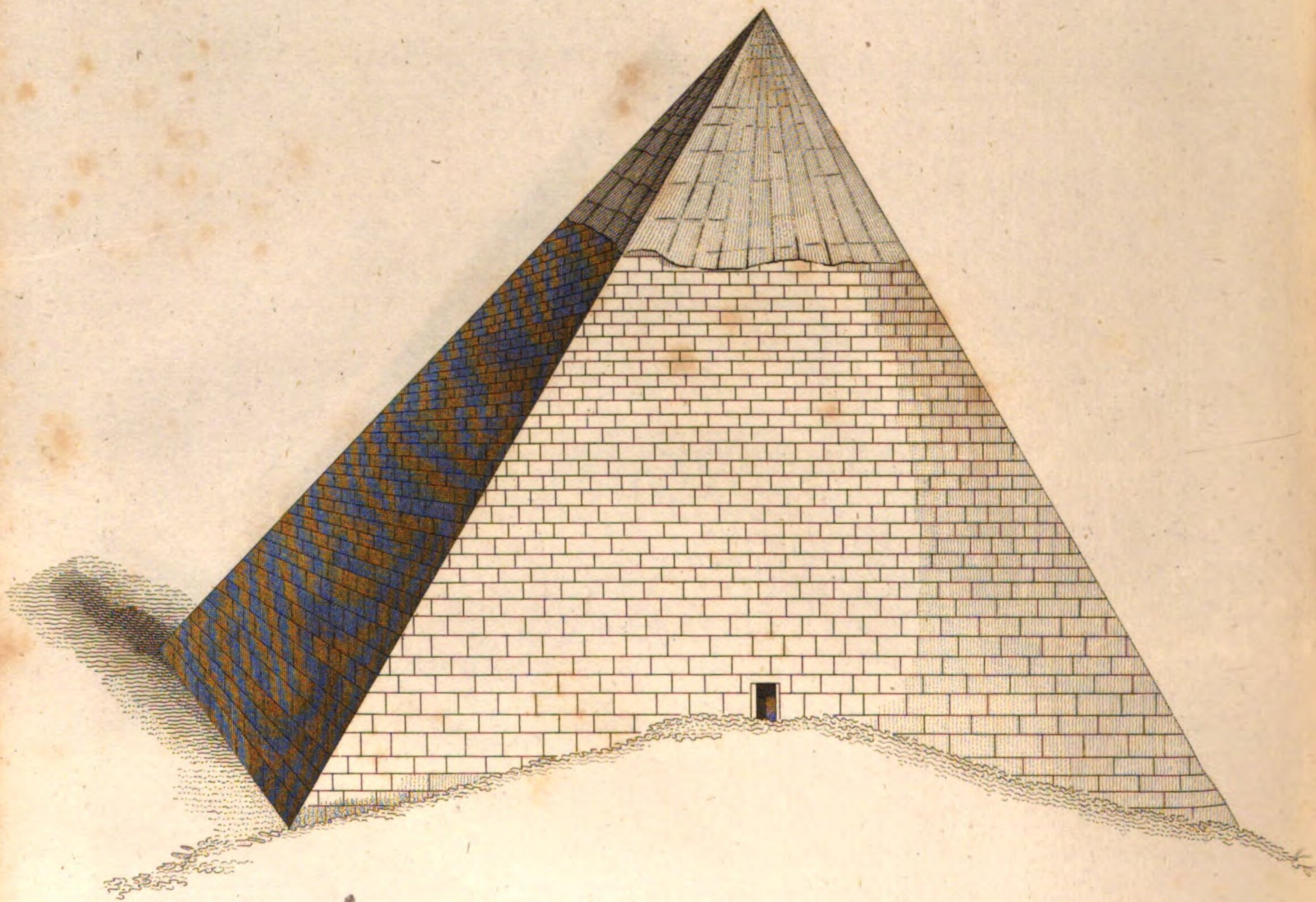








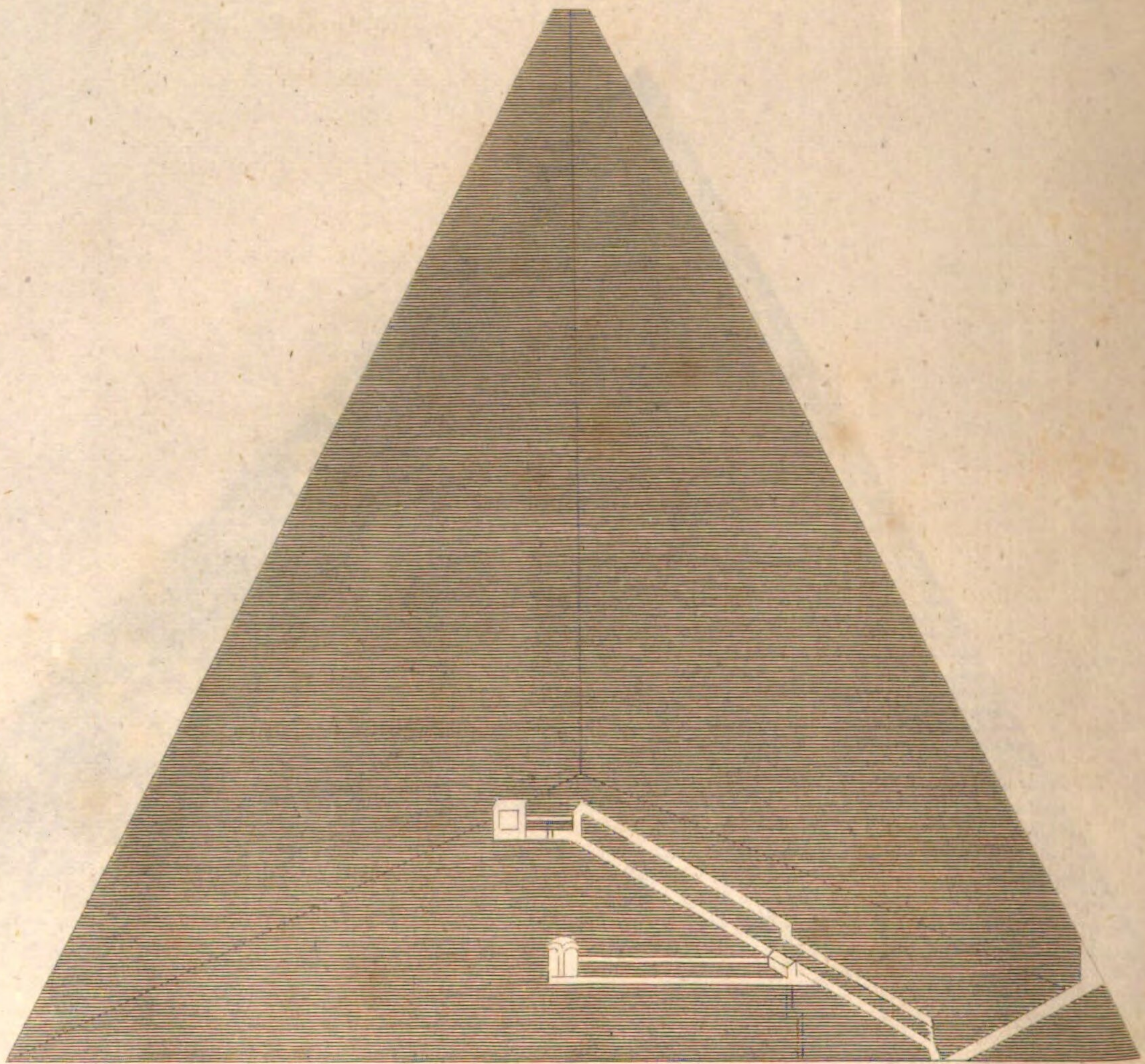














the other, which was to be brought from a very great distance. PYRAMIDS.  
 The second pyramid, commonly supposed to have been founded by Chephrenes, is situated about one hundred yards distant from that of Cheops. The superficies of this pyramid, which is of a very beautiful white stone, is entire from the top about one quarter of the way down, composing for that space a plain surface, which was undoubtedly the condition of the great pyramid when it was in its entire perfection. It is in height little or nothing inferior to the former, though its basis is not near of so great a square. The entrance of this is open on the north side, whence you go into a passage running down in a declivity in the same manner as in the other pyramid. After you have descended for a pretty considerable space, you find the passage entirely stopped up. In all probability the person who opened the first pyramid made an attempt afterwards upon this; but, finding the same difficulties present themselves as before, chose to drop his undertaking, having possibly found that the discoveries he had already made did not answer the labour and cost he had been at, nor give a sufficient satisfaction to his curiosity. The pyramid is situated, like the other, upon a rock; into which are hewn several chambers with horizontal niches in them, which were undoubtedly heretofore made use of as burial-places, though there are no remains of the bodies inclosed in them. On the top of this rock are part of the walls of a temple with many hieroglyphic characters engraved on the sides. The doors also of the chambers beneath are most of them adorned with hieroglyphics. At an equal distance from this pyramid is a third, which is not half so large as the second. This is said to have been built by Mycerinus, an ancient king of Ægypt; though some attribute it to the harlot Rhodope, and others to the daughter of Cheops. This is the same



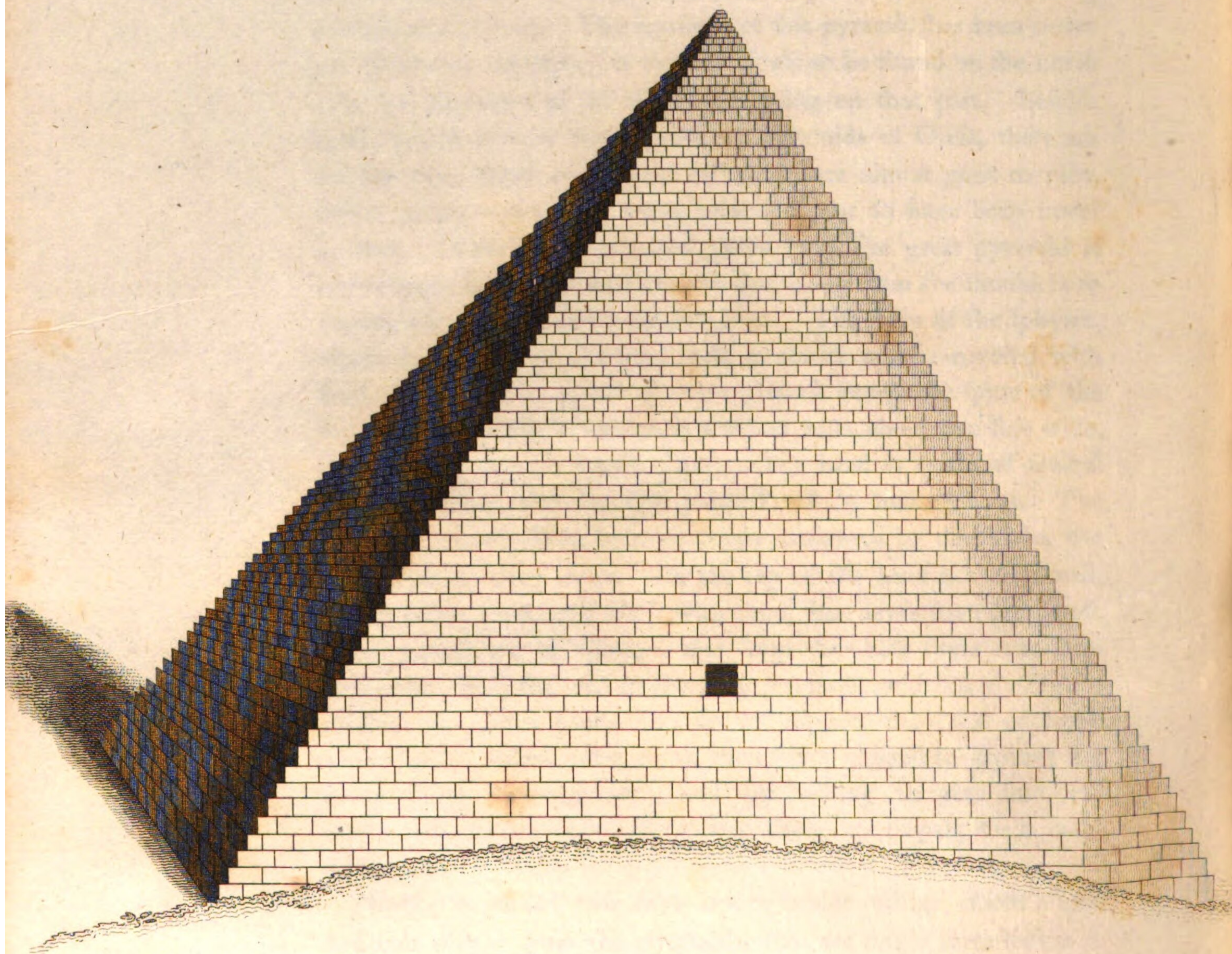
PYRAMIDS. which is mentioned, by Herodotus, to have been covered with granite, most of which is fallen down, and is to be seen lying at the foot of the pyramid; though many of the stones are still remaining in their right places. The entrance of this pyramid has been never yet discovered, though it is without doubt to be found on the north side, the openings of all the others being on that part. Besides these, which are the three principal pyramids of Giesá, there are several other small ones, some of which are almost gone to ruin, others pretty entire, and some, which appear to have been never finished. About three hundred yards from the great pyramid is remaining a sphynx of an immense size, being from the shoulders to the top of the head twenty-six feet high. The body of the sphynx, which is cut out of the solid rock, is almost wholly covered with sand, nothing of it appearing above ground except the spine of the back, in the middle of which is a round hole about two feet wide, but of a very inconsiderable depth. The head is made of several different stones, and the face painted red in many places. The nose and mouth have been purposely disfigured by the Arabs, the rest remaining very entire. On the top of the head is a deep well, which being constantly filled with sand, has never been fathomed. Many people are of opinion, that from this hole there is a communication with the well in the great pyramid, which notion seems to have no better foundation for its support than the common vanity of travellers, who think themselves obliged to account for every thing extraordinary; and are willing to give into the marvellous, rather than allow any thing to surpass their comprehension.

Having remained two days in a miserable village, about a mile and half distant from the pyramids, that we might have leisure to  
make





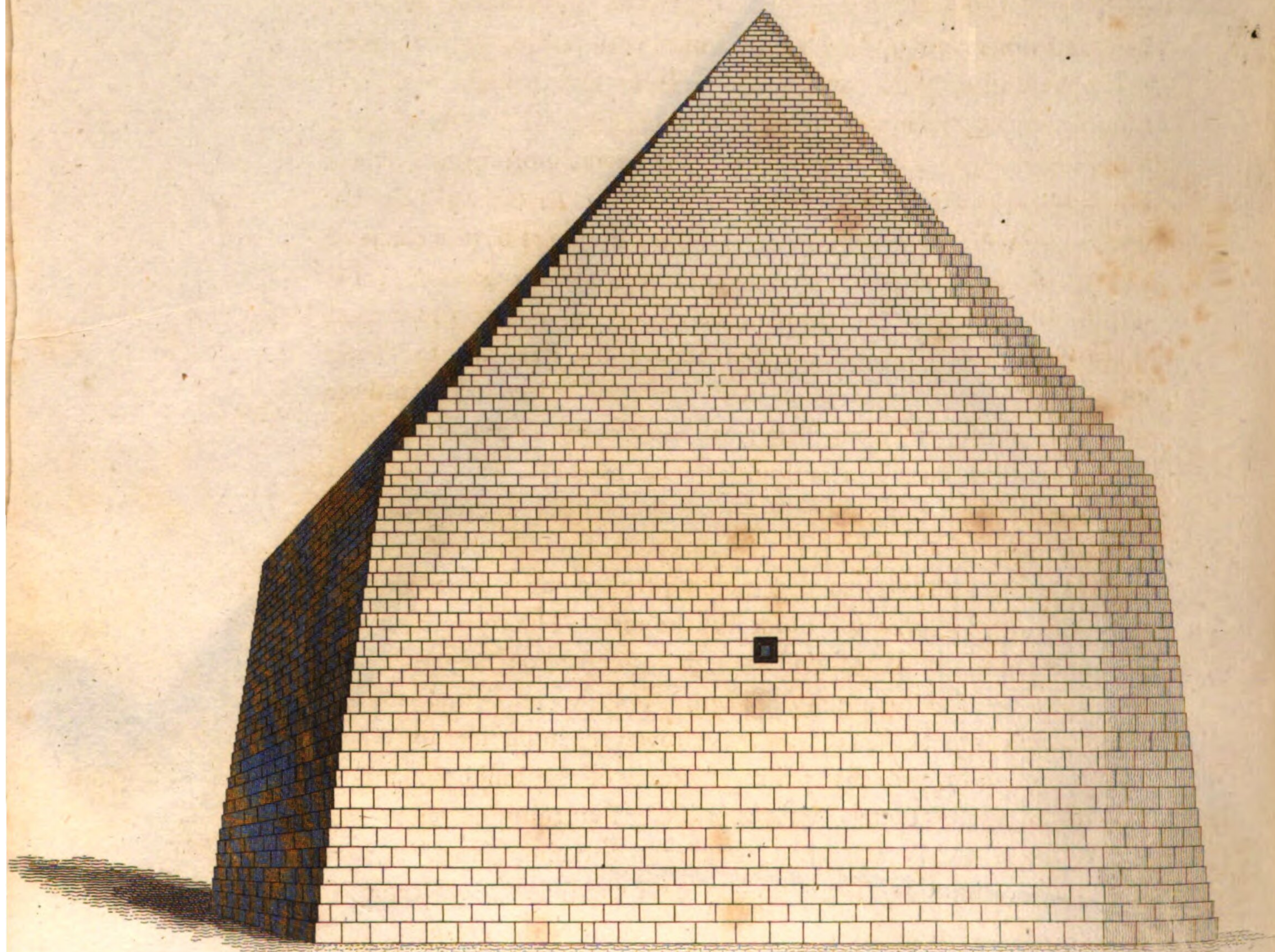












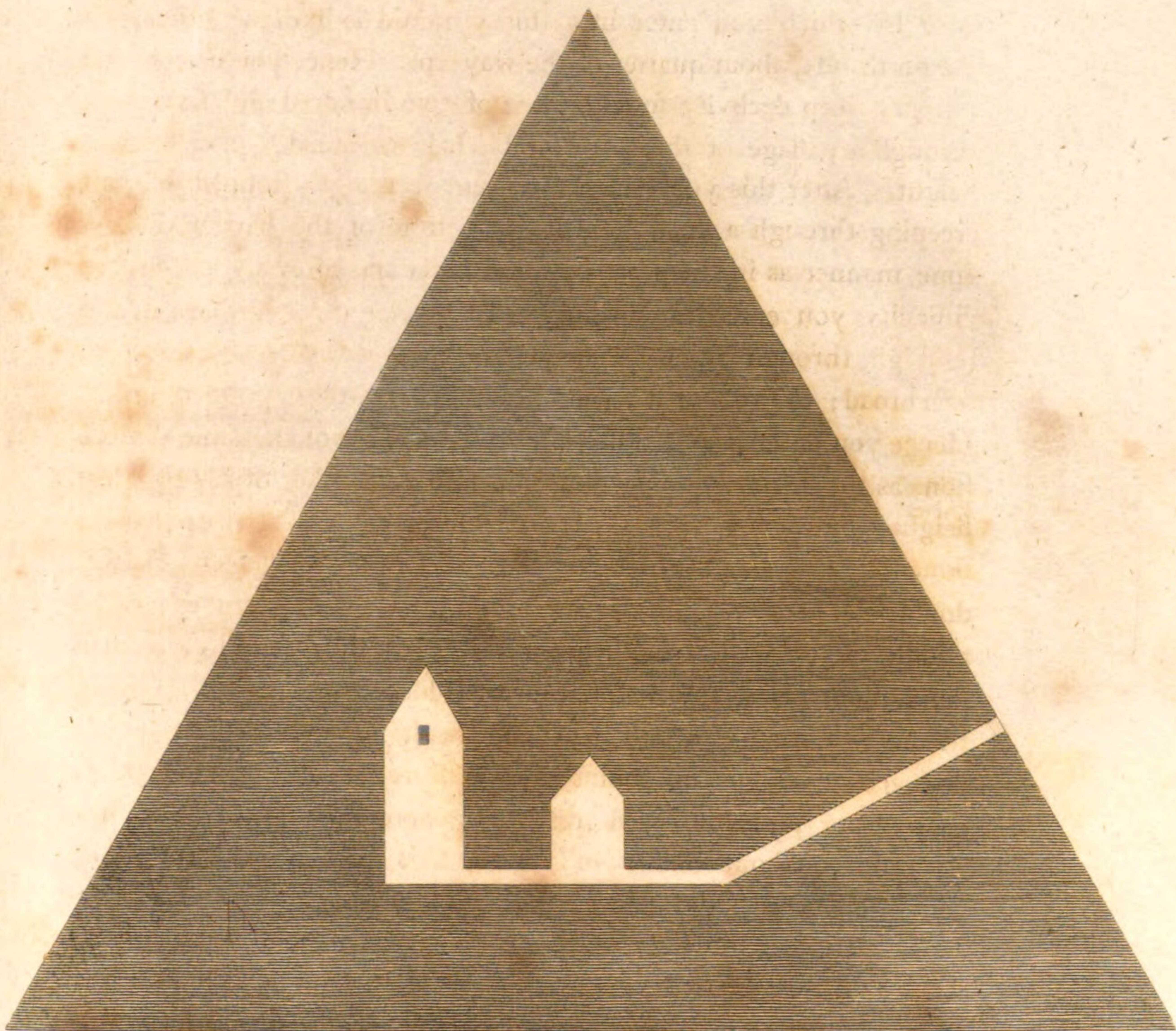


make what observations were necessary upon these wonders of the <sup>PYRAMIDS.</sup> world, we set out for the village of Sakara, about ten miles farther, continuing along the verge of the Libyan desert. Our escort was composed of about forty Arabs, commanded by a Sheik, some on foot and others on horseback, all armed with lances, together with three janissaries, who came with us from Cairo, and, with our own company, formed a body of about fifty men. Arriving at Sakara the night after our departure, the next morning we set out on horseback, attended by a fresh escort of Arabs, to visit the pyramids, which are distinguished from the others by the name of the Pyramids of Sakara, so called from the neighbourhood of that village. Among these pyramids, about ten or twelve in number, there are three which are considerable for the size, and for being all of them of a different structure. They are indeed less than those of Giesá, but having each their particularities are extremely capable of answering a stranger's curiosity. The pyramid which is at the greatest distance south from Sakara is every way bigger than the smallest one of Giesá. The declivity in the structure of this pyramid near half way up is almost a perpendicular, after which it falls in, and terminates in a point like the rest. The entrance of this pyramid has never been found, though I observed on the north side, about a third of its height, a small square hole, which is undoubtedly the beginning of the descent: it was, however, impossible for me to satisfy my curiosity in that point, the form of the building rendering the ascent absolutely impracticable. Returning again to the north, about half a mile hence is another pyramid, which for size, and every thing else, is by far the most considerable of those of Sakara. Though it wants much of the height of the great pyramid of Giesá, yet the square of the base is very little inferior to it, being



PYRAMIDS. fix hundred and forty feet, whereas the other is no more than fix hundred and eighty-two. It is built in the same form as those of Giesà, and as the superficies of it is wanted, it is not very difficult to mount to the top of it, which terminates almost in a point. The door by which you enter into this pyramid is like the others on the north side, about quarter of the way up. Hence you descend by a pretty steep declivity for the space of two hundred and sixty feet, through a passage of three feet and a half in breadth, and four in height. After this you find the descent seemingly stopped up, but creeping through a small hole at the bottom of the barrier, in the same manner as in the great pyramid of Giesà, after a good deal of difficulty you enter into an horizontal passage three feet broad and ten high, through which you come to a room thirty feet long and fifteen broad; the roof of it terminates in the centre in an acute angle. Hence you enter into another horizontal passage of the same dimensions as the former one, leading you into a chamber of a very great height, the roof of which is in the same form as that already mentioned. The length of this room is twenty-four feet, exactly double the breadth. At the southermost end of the chamber, in the middle of the wall, twenty-seven feet from the ground, is a small square door-place, which for want of ladders we could not arrive at. In the two rooms, which we had already visited, we could not discover any signs of coffins, or other receptacles for the dead; they have probably been removed upon the opening of the pyramid. About half a mile distant is part of an unfinished pyramid, raised from the ground only sixty feet. It was, I believe, designed to have been of the form of the first pyramid of Sakara, the declivity being so steep as to make it appear almost a perpendicular. The Arabs call it Mastabà, or the place of exercise  
for.











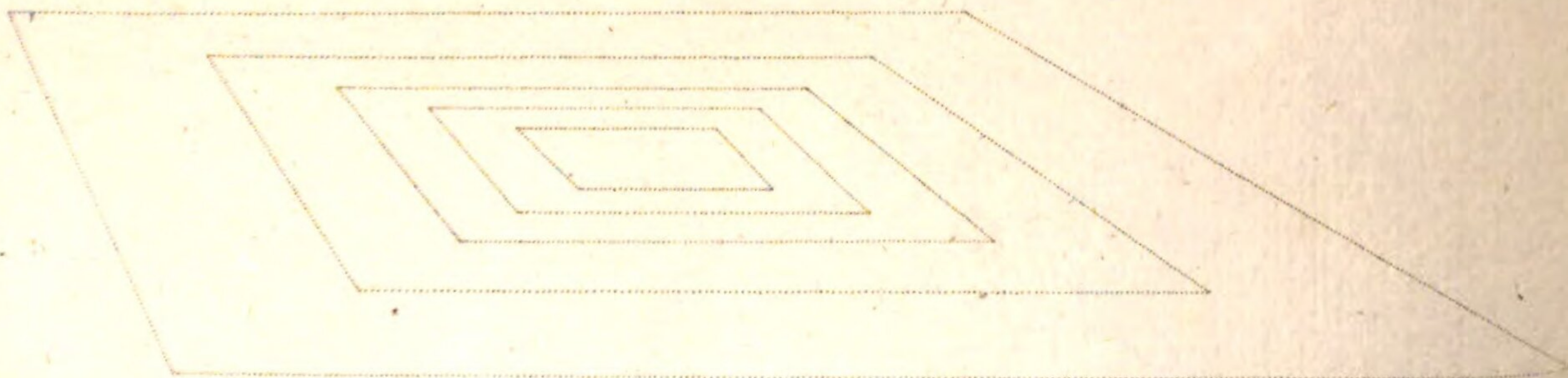
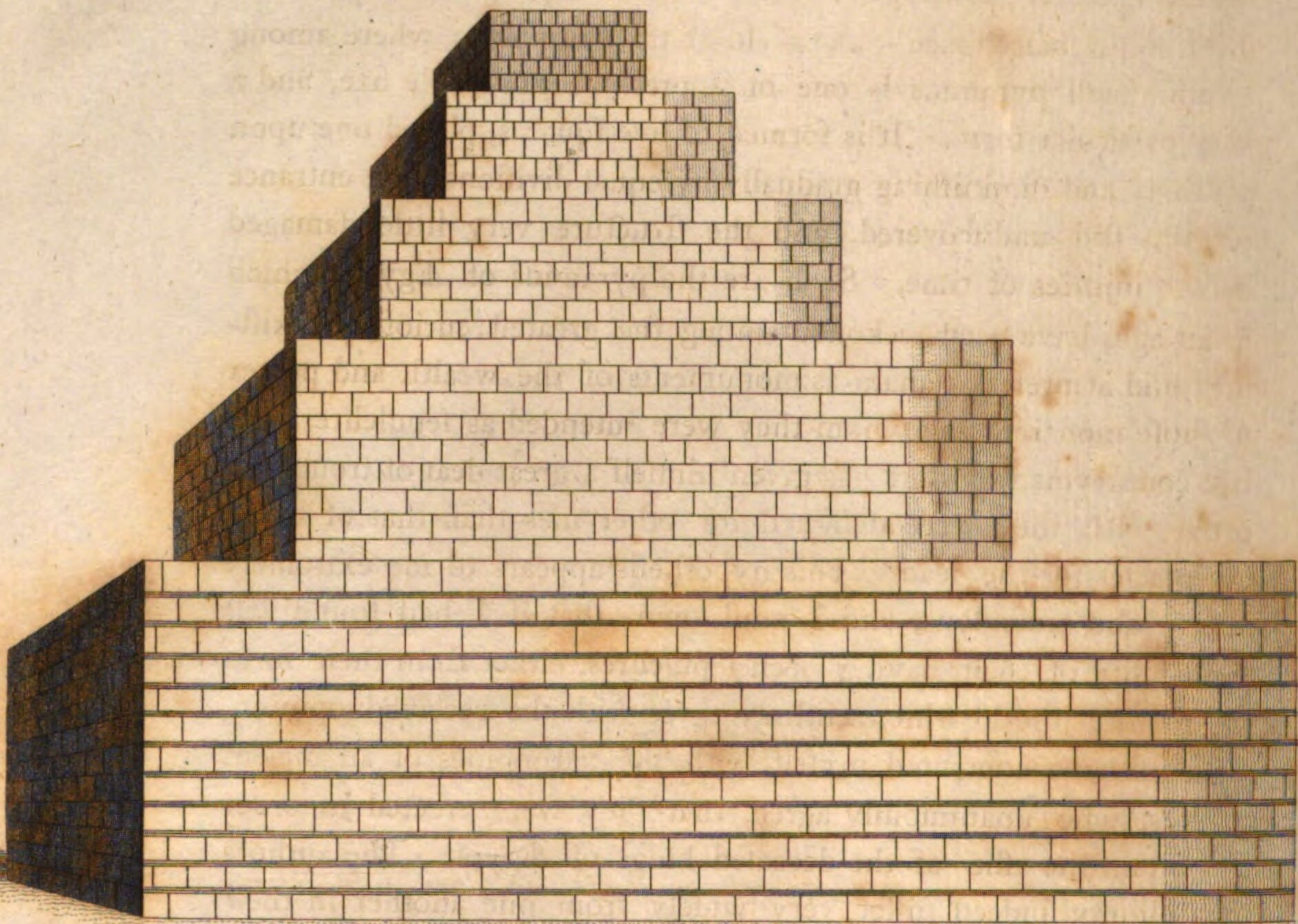
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for the bow, to which use they may possibly have employed it, the <sup>PYRAMIDS.</sup> top being a large square, very proper for that purpose. About two miles and a half hence is the Field of the Mummies, where among several small pyramids is one of a pretty considerable size, and a very particular form. It is formed of five squares, placed one upon another, and diminishing gradually by equal divisions: the entrance remains still undiscovered, and the structure very little damaged by the injuries of time. Such are the pyramids of Ægypt, which in all ages have been reckoned among the greatest curiosities existing, and at present remain as monuments of the wealth and power of those monarchs, to whom they were intended as sepulchres. A late countryman of ours has given himself a great deal of trouble to prove, that they were designed for other uses than that of being receptacles for the dead. This hypothesis appears to me extremely absurd and ridiculous, and I must own, that if I had found less probability of their having been sepulchres, either from their form or situation, both which entirely agree with the received opinion, I should have contented myself with the testimonies of all ancient writers, who unanimously agree, that they were erected in order to contain the ashes of the deceased kings of Ægypt. The authors of antiquity indeed differ very widely from one another in their account of the founders of the pyramids, but I believe this writer will have difficulty to quote any passage, which will prove the great pyramid to have been erected for a temple, or that the stone coffin seven feet long and three broad was concerned in the mystical worship of Osiris, or served for one of the sacred chests, wherein either the images of their deities or their sacred vestments and utensils were repositied; or else that it might have been a cistern, which contained the holy water made use of in their ceremonies.



PYRAMIDS. These solutions appear to me purely chimerical, invented purposely to support an opinion, which has no other merit than that of being new. I am not ignorant that there is a passage in Pliny, which seems at first sight to make some doubt of their having been built for sepulchres. But upon consideration, it is very plain, that what that author asserts does by no means deny the pyramids to have served as tombs for the kings of Ægypt; since he only informs us, that the sovereigns who erected them had a farther design than that of flattering their own vanity, and perpetuating their memories by these prodigious structures, which was that of keeping an idle people in employment.

“Pyramides regum pecuniæ otiosa, ac stulta ostentatio: quippe cum  
“faciendi eas causa a plerisque tradatur, ne pecuniam successoribus aut  
“æmulis insidiantibus præberent aut ne plebs esset otiosa\*.”

PLIN. L. xxxvi. c. 12.

It would be endless to mention all the ancient authors who speak peremptorily of the pyramids as sepulchres of the kings of Ægypt; for which reason I will bring only two authorities; the one of Strabo, because he describes the pyramids of Giesà exactly in the same condition and situation as they are now to be found. The other two passages are taken from Lucan, who having the character of

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\* “The pyramids of the kings must be considered as an idle and foolish ostentation of  
“wealth: since the reason assigned by most for their erection was, that they might not  
“leave their riches to their successors or insidious rivals; or that the common people  
“might not be unemployed.”



of paying a greater regard to truth than poets generally do, seemed PYRAMIDS.  
to me the more proper to be quoted upon this occasion :

“ Τετράκοντα δὲ ἀπὸ τῆς πόλεως σταδίοις προσελθόντι ὁρεινή τις ὀφρὺς ἔστιν  
“ ἐφ’ ἣ πολλὰι μὲν Πυραμίδες εἰσὶ τάφοι τῶν Βασιλέων\*.”

STRAB. L. xvii.

“ Cum Ptolemæorum manes, feriemque pudendam

“ Pyramides claudant, indignaque mausolea †.”

LUC. L. viii. l. 696.

“ Non mihi pyramidum tumulis evulsus Amasis,

“ Atque alii reges Nilo torrente natabunt ‡?”

LUC. L. ix. l. 155.

But supposing the design, for which the pyramids were erected, had been mentioned by none of the ancient authors, yet to me, their form and situation would have been sufficient proofs of their having served as sepulchral monuments, and not as temples, or any other such sacred uses. It is most probable, that the great pyramid of

\* “ Forty stadia from the city is a rising ground, on which are many pyramids, the  
“ burial-places of the kings.”

† “ Can Ægypt such stupendous fabrics build ;

“ Can her wide plains with pyramids be fill’d ;

“ Canst thou, beneath such monumental pride,

“ Thy worthless Ptolomæan fathers hide ?”

ROWE.

‡ “ From his proud pyramid Amasis torn,

“ With his long dynasties my rage shall mourn,

“ And floating down their muddy Nile be borne.”

ROWE.



PYRAMIDS. of Giefa, had it been designed for a temple, would have contained at least some spacious chamber within, answerable to its outward magnificence; instead of which you find, in the centre of the building, only two small rooms, the one over the other, in the uppermost of which is standing a stone coffin, unless you choose to attribute it to some of the above mentioned uses. Besides allowing that this chest, seven feet long and three broad, might have been made use of as a repository for the sacred vestments, and other utensils of worship; yet does it appear likely that the priests, who were assistants in these sacred rites, would have taken so much pains to render their return to the light impracticable, as to build a barrier composed of a vast mass, forever to shut up the entrance? For to most other writers besides this author it seems plain, that the hole at the bottom of the passage has been opened by force; since they undoubtedly have all of them very judiciously considered, that the Ægyptian priests must, at least some few of them, have been inclined to corpulency, and that must necessarily have been looked upon among them as a great misfortune, since a more than ordinary fat person was inevitably excluded from the temple. But allowing that the large ones served as temples, to what use were the great number of small pyramids, and some composed only of earth, employed? were these also temples and places of divine worship, or were they not more probably erected over the sepulchres of persons who were not able to bear the expence of more considerable structures? As we find the pyramids situated in places where the dead were reposed in the earth, why are we not to imagine that the Ægyptians, whom we know to have had a more than ordinary veneration for their dead, and to have employed the utmost care and cost in the preservation of their bodies, erected more secure retreats for their deceased monarchs,



monarchs, hoping thereby to preserve them from the impiety of PYRAMIDS. future ages? We farther find the Romans so well pleased with these monuments, that they adopted the custom of perpetuating the memory of their dead by pyramids: witness the tomb of Cestius, which to this day remains entire at Rome; the surface of which is all covered in the manner of the top of the second pyramid of Giesà. Indeed so many proofs might be alleged in favour of what I assert, that to mention them would run these observations (which I intended purely for my amusement in the spare time of my voyage) to so great a length, as to render them more of the form of a laborious work, than a few unconnected remarks, the produce of my leisure hours. There is besides another conceit of this author, which to me seems no less erroneous than the former: but in this perhaps he is more excusable, as there have been others of the same opinion, if it is to be admitted of as an excuse, the having erred with the multitude. He affirms, that neither of the three great pyramids have ever been finished, of this I have already said something, being entirely of opinion that they have been all of them terminated, and covered with a plain surface, in the manner of Cestius's tomb at Rome. Herodotus, as I have already observed, mentions having seen them in that condition; and, if what this author himself says be allowed as a truth, there can be no greater argument of their having been finished, and closed up with the utmost nicety. What he owns is, that few or none of the ancient historians seem to have been acquainted with the inside of the pyramids. What can result thence, but that they had been all of them closed up for many ages; which could be the only reason of the insides being unknown. Had the great pyramid remained always in the same condition in which it is at present, could it have



**PYRAMIDS.** been a mystery to the ancients what it contained within? for what reason would they not have had the same knowledge of it as we have at present? The smallest of the three we may venture to affirm was finished, since Herodotus mentions it as a great curiosity, on account of its having been covered with a superficies of granite, which is all fallen off, and lying at the base, upon which account the pyramid remains in the same condition as the great one, only with this difference, that nobody has thought it worth their while to force the entrance. Their present ruinous condition has been occasioned by the avarice of some of the sovereigns of Ægypt; who, expecting to find treasures inclosed in the bowels of these immense fabrics, were obliged before they could discover the entrance to break away great part of the superficies, the stones of which being found of a very good quality were employed by them in their public buildings: and there are to be seen at present, about a mile from the pyramids of Giesä, two very fine bridges, built of a beautiful white stone, which I make no doubt have been part of the superficies of the two great pyramids. Near the last pyramid of Sakara are the entrances into the **CATACOMBS**, where the inhabitants of the neighbouring city of Memphis entombed their embalmed bodies, a custom well known to have been universal among the Ægyptians. The greatest part of the plain of Sakara is hollowed into subterraneous cavities, all cut out of the solid rock, which fortunately is not of a very hard nature, but easily yielding to the least violence. The entrances are many in number, and are in form a square of three feet, and about twenty feet deep. We descended one of these passages by the assistance of a rope ladder, after which finding the horizontal entrance almost filled up with sand, we were obliged to creep upon our bellies for a considerable space,

**CATA-  
COMBS.**



space, till we entered into a vault about seven feet high. We immediately discovered several embalmed bodies scattered in confusion about the vault, and many of them broken in pieces. These had all of them been taken out of their chests or coffins, and after having been ransacked in search of any idol of value, which are frequently found within the bodies, thrown aside by persons who would not be at the trouble of carrying them away. The farther we penetrated into these dismal recesses, we found the bodies much more entire, and every thing less disturbed; and I make no sort of doubt, that if any person had the courage to go to the extremity of the catacombs, he would find many bodies, which had never been examined, and discover curiosities, which would amply recompense the fatigue and danger. Such a design, however, would be attended with very considerable perils and difficulties; for the passages, being cut out of one another in many irregular turnings and windings, would occasion a man as much danger in his return as from the most intricate labyrinth. These subterraneous passages are divided into many different chambers; in the sides of which are to be seen several perpendicular niches, of sufficient height to contain the coffins upright, and in these were repositied the embalmed bodies. Of these chests there are very few to be found entire and in their position; the Arabs not suffering any to pass unexamined, induced thereto by the hopes of discovering some riches buried with the corpse. These embalmed bodies are known in Europe by the name of Mummies, from the Arabic, or rather Persian word, Mumià; which signifies, in those languages, Balsam. It was a great while before the notion was exploded, that the composition, with which they were embalmed, was a sovereign remedy against any stoppages in the circulation of the blood. Herodotus gives an

CATA-  
COMBS.



CATA-  
COMBS.

exact account of the Ægyptian manner of burial, and the embalming their dead. When a person of distinction died, they began the embalment by extracting the brains out of the scull, by an incision made under the nostrils; after which they filled the head with a balsamic composition, and made another incision on the right side of the body, through which they drew out all the intestines. After this the corpse being washed with palm wine, infused with aromatics, was stuffed with myrrh, cinnamon, and several balsamic gums, (incense alone being forbidden) and afterwards sowed up. It was then steeped in saltpetre, where it remained for seventy days, after which, being washed clean, it was bound round with innumerable folds of linen perfumed with gum Arabic. Over these first bandages many other folds of finer linen were wrapped round with very great nicety. The face was covered with a gilt mask of a sort of pasteboard, made to resemble the person when living, as much as possible; and from the breast as low as the feet were constantly painted many hieroglyphic characters, which undoubtedly expressed the age and profession of the person. On the breast is usually painted a small figure like a cherubim, with its wings extended over the body, representing in all probability the guardian genius of the deceased. The body being in this manner embalmed was enclosed in a chest or coffin, of sycamore wood, on the lid of which was carved the face of the corpse contained within. In this condition the mummies are now found, the colours of the painted hieroglyphics retaining their original vivacity, the gilding of the mask exceeding all modern performances of that kind, and the linen remaining as strong as if just taken out of the loom. The composition within the body, both in colour and substance, very much resembles pitch, though it has a much more fragrant odour. The



corpse retains its original form without having suffered the least damage, and, till opened, appears to have been but newly buried.

CATA-  
COMBS.

The bones are always entire; nay, the very nails of the feet and hands, and sometimes part of the skin is remaining, though all the muscular parts are entirely wasted away. The chests which enclose the mummies are made sometimes only of two pieces of wood, though most frequently of several boards joined together, and when brought out of the catacombs are as well conditioned as when they were first repositied there. What conduces very much to the preservation of the bodies is undoubtedly the nature of the soil where they are buried, which is exempt from the least degree of moisture; whence I may venture to affirm, that had the Ægyptians inhabited any other country, they never would have given themselves so much trouble in embalming the bodies of their dead relations, which the nature of their repositories would have rendered ineffectual. About half a mile on the other side of the last-mentioned pyramids is another vault, much more spacious than that of which I have already given a description. The descent is in the same form as those of the former catacomb, only of a greater depth, and a larger square. When you are got to the bottom, after having crept upon your belly in the same manner as before, for considerable space, you discover many very capacious passages, on each side of which are several large square niches, filled with earthen pots of a conic figure, in each of which is contained an embalmed Ibis, a bird held in particular veneration among the Ægyptians. They are wrapped in linen exactly in the same manner as the other mummies, and are frequently found so entire, that not only the bones, but very often even the plumage remains in its original perfection, but at the touch moulders away into powder. There are also to be

found



CATA-  
COMBS.

found in the innermost recesses of the vault, many bones of beasts, which do not shew any signs of their having been embalmed. These were undoubtedly other sacred animals, who after their deaths were carefully placed in this repository, which was hewn out of the rock, at an immense expence, entirely for that purpose. None, however, among all these animals were held in so great esteem as the Ibis, the veneration for that bird not arising merely from a groundless superstition, but from the real service they were of to the country, in destroying great numbers of winged serpents, which at a certain time of the year endeavoured to penetrate into Ægypt; to prevent this, there went out constantly, at the return of the season, vast flocks of these sacred birds, who meeting the serpents upon the confines of Æthiopia, destroyed them before they entered the territories of Ægypt. Upon this account the Ægyptians worshipped them as divinities, protectors of their country, and so great was their regard for them, that if a man happened, even by accident, to kill an Ibis, he was punished with death. This worship, however, was not universal in Ægypt, as we are informed by Juvenal:

——“ Crocodilon adorat

“ Pars hæc; illa pavet saturam serpentibus Ibim \*.”

JUV. S. xv. l. 2.

The inhabitants of the Lower Ægypt probably being more remote from the benefactions of this sacred bird, abstained from paying it honours on account of services known only by the relations of persons,

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\* “ One sect devotion to Nile’s serpent pays;

“ Others to Ibis that on serpents preys.”

DRYDEN.



sons, who were looked upon by them almost in the same light as foreigners. It appears, however, by these catacombs, that the worship paid to the Ibis reached as far down as Memphis, the capital of the Heptanomos, or Middle Ægypt. At present the race of the Ibis is either utterly extinct, or wholly unknown; which occasions the variety of opinions concerning this bird in every author who has given a description of Ægypt. Mr. Maillet seems to affirm, that it is a large bird of prey, called by the people of the country Pharoah's Hen, an animal known only in Ægypt. It agrees, indeed, in some particulars with the description of the domestic Ibis, which we read in Herodotus; as it has a hooked bill, light-coloured feathers, and the head and neck uncovered: but on the other side it has neither legs like a crane, nor the head and neck black, both which articles are necessary to make it tally exactly with Herodotus's description. I returned to Old Cairo very well satisfied with my expedition, descending the Nile for the space of about twenty miles, having embarked under the Mosque of Segh Shein, situated upon the bank of the river, opposite to the village of Sakara. About five miles to the eastward of the Nile is a continual ridge of mountains, which rising in the Upper Ægypt maintain almost an exact distance from the bed of the river, till they terminate in the eminence commanding the castle of Grand Cairo. These mountains throughout the whole extent are formed into many contiguous habitations, cut out of the solid rock, which in the times of primitive Christianity served as retreats for the famous anchorites, and hermits of the Thebais. I had the curiosity, not without some danger and difficulty, to climb up to several of these lofty mansions, where I discovered all the means necessary for the passing a quiet and easy life. The reservoirs, together with the channels, which filled them with rain-



CAIRO.

rain-water, are still subsisting; and there are many large square holes dug into the rock; the places, I imagine, in which they reposed their corn. I also entered into two or three churches, the sides of which are filled with inscriptions in Coptic characters, very perfect and legible. These hermits, in their retirement, were free from the inclemency of the weather, their apartments being warm in the winter, and cool in the summer, exposed only to the west wind, which blowing over the Libyan desert administered to them an agreeable warmth in the very midst of winter. Scarce had I recovered from the fatigue of my late expedition, when I made another excursion to the village of Mattareah, distant only six miles from Old Cairo, near which are to be seen the ruins of the ancient city of Heliopolis. A little without the walls of Grand Cairo are the sepulchres of the Mamaluke kings, over each of which is erected a mosque of a very beautiful structure. The village of Mattareah takes its name from a spring of fresh water, rising up in a neighbouring garden, and affirmed to be the only source of that nature within the whole extent of Ægypt. The Christians assure us, that the reason of its enjoying that virtue is, because the Virgin Mary made use of the water to wash our Saviour's linen. They also shew us in the same garden a piece of an old wall, which they inform us belonged to the habitation of the Holy Family; as also a large sycamore tree, which by a wonderful miracle opened and received them into its trunk, when they were pursued even into this retreat by the emissaries of Herod. Mr. Maillet, who was for many years French consul at Grand Cairo, in his late account of Ægypt, mentions a very great particularity in relation to that tree; which he at the same time gives us to know he would not venture to assert, was he not certain of the fact: in short he assures us, that

no



no bastard can walk under its branches, being probably prevented by some secret power, guardian of the honour of that holy tree, who will not suffer it to be polluted by the approach of a monster of that kind. About half a mile from Mattareah are the ruins of Heliopolis, consisting in several foundations of ancient buildings, an obelisk, a sphynx, and a square mound of earth about two miles in circumference. Exactly in the centre of this inclosure stands the obelisk, in every respect like that of Alexandria, only in its height, which is superior, being, as I found from the exactest measurements, sixty-three feet high, and six in breadth at the base. We are informed by Pliny, that Sochis and Ramises, each of them, erected four obelisks at Heliopolis, the one of forty and the other of forty-eight cubits in height:

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“ In supradictâ urbe (Solis) Sochis instituit quatuor numero obeliscos, quadragenum octonum cubitorum longitudine: Ramises autem (is quo regnante Ilium captum est) quadraginta cubitorum\*.”

PLIN. L. xxxvi. c. 8.

Now, from the dimensions of the obelisk remaining, I think it plain, that this is one of those erected by Ramises: for allowing to each cubit twenty inches, the forty will amount to sixty-six feet and eight inches, the overplus of which is a very reasonable allowance for that part of the base, which has been covered by the increase of the land: and it is evident, that there is not more hidden under the surface of the earth (as some have pretended), since the hieroglyphics,

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\* “ In the above-mentioned city (Solis) Sochis formed four obelisks, forty cubits long: and Ramises, in whose reign Ilium was taken, one of forty cubits.”



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glyphics, which are inscribed upon the four sides of the obelisk, are terminated for above the space of a foot before they come to the ground, which proves that the shaft is not of a much greater length. The sphynx, which is placed to the westward of the obelisk, is so much defaced, that unless one had already seen the situation and form of that near Giesä, it would be difficult to say what it was, since it appears at first sight little better than a rude unformed mass of stone. The mound of earth, which surrounds the obelisk and sphynx, is by some imagined to be the circuit of the city of Heliopolis; but to me it appears to be of too little extent, since we learn from the ancient writers, that it was a very considerable city. On the other side, to allow it to be the circumference only of the Temple of the Sun, seems to be too great a concession; since a single edifice, two miles round, must exceed every thing of that nature, of which we have any certain knowledge or account. One may, indeed, have very good reason to judge from the sphynx that the temple stood upon that very spot of ground, since we are informed by Herodotus, that the area before it, which was very spacious, was set on each side with a double row of sphynxes of very large dimensions, placed at equal distances from each other of twenty feet. The void spaces, left between the sphynxes, were filled up with columns and obelisks, of which that I have already taken notice of is most probably the only one remaining.

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During the remainder of the stay which I made at Grand Cairo, I employed myself entirely in studying the government of the country, which is quite different from that of all the Grand Signor's other dominions. In the other provinces the absolute power is by the sovereign delivered over into the hands of the pacha, who acts with  
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the same despotic authority over his particular district, as the sultan himself does over the whole. In Ægypt the administration is upon a very different footing, since the chiefs of the country, who form a senate of twenty-four beis or lords, maintain the authority so much in their own hands, that the commands both of the pacha and Grand Signor are very little regarded in affairs detrimental to the common interest. Each of these beis has very large possessions of land and moveables, and is attended in a manner more suitable to princes than private men. Nothing can be transacted without it has been debated and agreed upon in the senate, by the majority of the beis, and chief officers of the different bodies of militia, who also take their places in that assembly. The pacha, as in the other provinces, is indeed invested by the Grand Signor with absolute power over the lives and fortunes of his subjects, which in this country amounts to little more than his being admitted as president of the divan or senate, by the consent of which all decrees must be passed, before they are esteemed of any validity. He has also the mortification to be obliged to act in a double character, using his utmost endeavours to ingratiate himself with the beis, who, by ordering their vassals to be tardy in their payments, and promising to support them in their disobedience, can easily prevent his gathering in the public contributions, which would inevitably cause his ruin, since he would thereby incur his master's displeasure, and be ignominiously deposed as one who had sequestered the public revenue to his own private advantage. The pacha's office is annual, and on a fixed day about the latter end of August, which is the beginning of the year according to the Coptic account, his successor, who is always ready, enters into his employment. If, during the time of his government, he happens to be deposed by the beis, or

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the bodies of militia, contrary to the will of the Grand Signor, the beis take upon themselves to be answerable to their sovereign for the revenues paid by the country. If the Grand Signor has a mind to continue the pacha in his employment for a second year, instead of naming his successor, he dispatches new letters patent, with orders for his being again invested in his office. Notwithstanding the pacha of Cairo is superior in dignity to all others, except the commander at Babylon, yet he is subject to so many disappointments and difficulties, as render his office less desirable than the government of some less considerable province. As soon as he enters into his office, he is sure to have for enemies the whole twenty-four beis, and the two bodies of militia, whose persecutions frequently end in his final ruin. To prevent these ill effects he is obliged to be guilty of a thousand condescensions to those very persons, over whom he has the authority to act the part of a sovereign. By ingratiating himself with them he finds means to oblige the inhabitants of the remoter parts of Ægypt to give some attention to his commands, which are otherwise very little regarded without the walls of Grand Cairo, the people of the country being in a manner subject to the beis, and acknowledging no other authority than theirs. One of the twenty-four is always chiagia to the pacha, and as soon as he enters into his employments is invested with the rents and appendages which are set apart for his subsistence. When the pacha is suspected to have laid any design which may be prejudicial to the common interest, the beis immediately unite together, and constantly find means to dispose the bodies of militia to enter into their party. When they are determined to depose him, they dispatch an officer of the body of janissaries, called cara dolamali, upon account of the long black robe, which he wears as an emblem



of his employment. As soon as this officer is admitted to the presence of the pacha, he makes him a profound reverence, behaving with all the deference due to a person of his high rank, and approaching him with the utmost submission, he doubles up one of the corners of the carpet on which he is seated, which informs him that he has no more authority in Ægypt; after which he retires, without having uttered a single word from the time of admission to that of his departure. The deposed pacha, as soon as the cara dolamali has left him, is obliged with his whole court to leave the palace, and retire to an habitation assigned him in a part of the city named Cara Meidan, where he remains under confinement till the arrival of his successor, upon whose entering into his command he is set at liberty. The orders of militia are seven in number, the officers and chiefs of which make a very considerable figure, having in their hands a great share of the government. The cavalry is divided into five bodies, the infantry only into two, but the numbers of them both are equal. The cavalry is composed of spahis, zaufis, and mutafaracas; the first of which are divided into three bodies, the giounlers, who are commanded by the giounler agafi; the tufeczis whose chief is the tufeczilar agafi; and the zerchieflers, who acknowledge for their general the zerchiefler agafi. The bodies of zaufis and mutafaracas are employed to guard the person of the pacha, to attend upon him in the divan, and to see his orders put in execution; their heads are the zaufilar chiagiafi and the mutafaraca bashi. The mutafaracas are also dispersed as garrisons in the several cities of Ægypt, as Alexandria, Rossetto, Damiata, Suez, &c. and the spahis distributed about as guards to the governors of the different provinces. The whole body of cavalry composes an army of twenty thousand men, and that of infantry one of equal number; the janissaries being twelve,

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twelve, and the asaps eight thousand; so that the whole militia, which is maintained by the Grand Signor for the defence of Ægypt, amounts to forty thousand men. The whole country is divided into nine provinces, in each of which there are computed to be three hundred and sixty villages. The island of Delta forms two of these provinces, Maghala and Manusia, the two divisions of Zarchiiti el Mansourah and Zarchiiti Bilbes lie to the east of the Nile, and those of Damanghur el Bughara and Giesfa to the west; while the whole extent of the Upper Ægypt is comprehended in the three divisions of Zarchitfua, Benisuef el Nabagniffa, and Zirda. All these different provinces belong to the beis, who send their substitutes with the title of caimacham, or governor, and they are commissioned to collect the revenue, and act with an absolute authority over the people. Upon the death of one of the beis the Grand Signor inherits his fortunes, and the income of his lands, till his place is filled up by the choice of the pacha, who is obliged to fix upon some person of the country, who shall be judged proper by the common consent of the government. It is very frequent that the pacha endeavours for some time to keep the number uncomplete, that he may appropriate the vacant revenues to his own and his master's advantage. The inhabitants of Ægypt are, for the most part, COPTES and ARABS, the former of which are the descendants of the ancient Ægyptians. They pretend to be the first people of Africa, who received the light of Christianity, which was preached to them by St. Mark, and they followed its doctrines according to the purity of the primitive church, till the time of their patriarch Dioscorus, under whom they embraced those errors which they maintain to this day. Their obstinate attachment to their religion has been the cause of many disasters which they have laboured under;



under; having been subject to continual persecutions and massacres, both in the time of the Pagans, the government of the Greek emperors, and that of the Mahometans; which have so diminished their number, that they do not at present reckon above two hundred thousand throughout the whole extent of Ægypt. They acknowledge a patriarch, who resides at Grand Cairo, as the head of their church, who disposes of all benefices, and acts with supreme authority over the whole body of the inferior clergy. This prelate receives continually from the pope several valuable presents, together with solemn invitations to come over to the true faith; but they have had hitherto very little effect, since both he and his dependents seem resolved to remain obstinate in their errors. In their life and manners they affect a great austerity, exceeding even those of the Greek rite in fastings and penance. Their fundamental maxim consists in maintaining unchanged their ancient customs and institutes, which they pretend to have observed ever since their first coming over to the Christian faith. Circumcision is a sacrament, which they affirm to be very necessary to salvation; and though it is neglected by some of the most considerable families, inhabitants of Cairo, yet in the remoter parts of Ægypt, where they affect a greater purity, it is never omitted, but on the contrary so strictly observed, that even the women are obliged to undergo an operation of the same nature, before they can be acknowledged complete Christians. Their holy scripture and their forms of prayer are written in their ancient language, though there are very few, even of their clergy, who understand it, or can so much as explain the most trivial paragraph. This profound ignorance is owing to the persecutions, which they suffered under the administration of the Greek emperors, who, esteeming them as heretics, shut up their churches,

CAPTES.



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churches, ordered all their sacred books to be burnt, and prohibited them by very severe restrictions, the propagation of their ancient language. Under these difficulties they remained till the arrival of the Mahometans, who, allowed them the free exercise of their religion; upon which they rebuilt their churches, and assembled their scattered clergy; who, during the time of their persecution not being permitted to perform the ceremonies of their religion, had almost forgotten their ancient language, as well as the original rites of their church. The Coptes, whose chief employment is that of serving in the houses of great men as stewards, and managers of their affairs, are a people generally industrious, well skilled in trade, and of a temper more inclined towards the extreme of avarice, than

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that of liberality. The ARABS, who form the chief body of the inhabitants of Ægypt, are distinguished by the denomination of the zifzis or husbandmen, and the bedoweens or those who live under the tents. The zifzis live in the towns and villages, employ themselves in the cultivation of the land and breeding of cattle, and the bedoweens pitch their tents upon the verge of the desert, paying to the public a certain sum of money for the land which they occupy. Though these people have maintained the language, name, and some of the customs of the true Arabs, inhabitants of the desert, yet they differ from them entirely in their tempers and principles, having as many ill qualities as the others have good ones. They are universally unpolished, brutal, and ignorant, guilty of the blackest pieces of treachery, cruel to the last degree, not sparing even their own brother, if his death will turn out any thing to their advantage. Their bodies are usually tall and well proportioned, but their features irregular, and their complexions very tawny; their dress (if they have any) consists in a blue shirt, which they fasten round their middles with a  
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piece of packthread, but in the summer-time both boys and girls, <sup>ARABS.</sup> till the age of twelve, go about stark naked. The women wear veils over their faces, with large copper or silver rings in their noses and ears, and bracelets of the same metals about their arms and legs, in every other particular they are dressed like their husbands. The seghs or chiefs of the villages are generally distinguished by a turban, a long black robe and a piece of blue and white linen, which they throw over their shoulders in the manner of a cloak. In their food and habitations they express the utmost poverty and misery, living more like beasts than human creatures; their usual food is eggs and a sort of dough cakes, which they stick up against the walls of the oven, and soon after take them out and devour them with the utmost greediness. They have also a sort of four cheese, which they produce upon particular occasions, and stinking butter, in which, upon any extraordinary festival, they fry their eggs. Their houses are built entirely of mud, and have nothing within them but the bare walls, it being a very great piece of magnificence to have a mattress or carpet to sleep on. The Bedowens are continually at variance with these, who inhabit the villages, as indeed the latter have reason to fear them, since their chief subsistence is in pillaging their lands and habitations. The chief occupation of the Bedowens is in exercises of horsemanship, in which they are extremely well skilled. These, in their customs, approach nearer to the true Arabs; though they are, notwithstanding, equally despised by them, being esteemed as slaves, upon account of the tribute which they pay for the lands, on which they spread their tents. When they go out in search of booty, they generally march in a body of fifty, or sometimes one hundred men, armed with long lances,



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lances, and mounted upon excellent horses; in case of necessity they in a very small time can be reinforced, by dispatching one of their party to alarm those of the neighbouring habitations, as they are frequently forced to do, in order to oppose the troops sent from Cairo for the defence of the villages, with whom they have frequently very sharp encounters. Nothing is more common than for them to rebel, and refuse to pay their tribute, in which case the beis dispatch large bodies of troops against them, and sometimes march out in person; as it happened while I was in Ægypt. A bey was sent out against the rebels near Alexandria, who committed all sorts of disorders, confining the inhabitants within the walls of the city. He was, however, obliged to return to Grand Cairo without having brought them to reason; for the rebels, immediately upon the notice of the approach of some superior force, fly into the innermost parts of the desert; where, as they are the only people who are acquainted, it is very easy for them to escape the pursuit of their enemies. The Bedoweens are wholly averse to all sort of industry, looking upon labour as mean and unmanly, for which reason they make their women perform all the necessary drudgeries, riding themselves on horseback, while their wives follow them on foot, loaded with their spare arms and domestic utensils. Those who inhabit the villages have, however, quite different sentiments, being naturally industrious, and employing themselves daily in the hardest labours. They are by no means unskilful in the practical part of agriculture, and are acquainted with several methods of breeding and nourishing their cattle, which other nations are entirely ignorant of. The most extraordinary practice is that of hatching their eggs, which they always perform by an artificial heat. They have  
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for that purpose, in each village, several square rooms, the walls of which are made of a kind of bricks dried in the sun. In the middle of these rooms they make a large fire, round which they place their eggs at regular distances, that they may all enjoy an equal degree of heat; in this manner they let them lie for fourteen days, now and then turning them, that the warmth may be the better administered to all parts alike, and on the fifteenth day the chicken makes its appearance, and proves in every respect as strong and perfect as those hatched according to the rules of nature. Nor is this any other than the continuance of a custom practised by the ancient Ægyptians, since we are taught by Diodorus Siculus that they used this manner of hatching their chickens. They have a secret also to defend themselves against the bite of vipers, the effects of which are so extraordinary, that, had I not been an eye-witness, I should have given very little credit to any accounts of them. There are many of these Arabs who make it their livelihood to gather vipers, which they find in great quantities upon the verge of the desert, disposing of them for three sequins an hundred to the apothecaries of Grand Cairo. The manner of their gathering them is by observing early in the morning their traces in the sand, which they follow till they discover the animal, which without the least hesitation they take up in their fingers, and put him into a large leathern bag, which they bring to Cairo, containing sometimes six or seven hundred vipers. It was in an apothecary's shop that I saw one of these people come in with a bag of an hundred, who, after he had made his bargain, seated himself upon the ground, together with his two companions, and taking the vipers out of the sack one by one, cut off their heads, skinned, and gutted them, in which manner

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they are obliged to deliver them before they receive their payment. They made no sort of difficulty of putting their hands into the sack and taking up an handful of these noxious animals, in the same manner as I have seen people put their hands into a basket of corn, and take up an handful to examine the goodness of it. Upon asking them what was the reason that these animals, commonly so fatal to whoever touches them, should never so much as offer to bite them; I was answered, it was a gift enjoyed only by two families, delivered to them by a saint many ages ago, who to recompense his adherents had, by blessing them, invested them with a power of charming all venomous animals, so as to be able to manage them without the least hurt. This was the only account I could get out of them; and was informed that in reality the secret was known only by some families of them who gained their livelihood by this extraordinary traffic. What to me seems most probable, is that they are acquainted with some herb, to which these venomous creatures have such an antipathy, that if they rub their hands, or any other part of their bodies with it, it incapacitates them from biting that part, by these means infected with an odour which in a manner suffocates and deprives them of their usual power of hurting. Among these vipers there are some of a species peculiar, I believe, to Ægypt. They are rather less than the others, whom they resemble exactly in form and colour, differing only about the head, upon which they carry two horns about a quarter of an inch long. The venom of these horned vipers is of a far more inveterate nature than that of the common sort, insomuch that the bite of one of them, notwithstanding the most immediate assistance, is inevitable death. The Arabs, however, treated these with the same familiarity.



arity as they did the others, letting them run between their fingers, putting them into their bosoms, and farther, to satisfy my curiosity, running their fingers into their mouths without the least dread or hesitation. ARABS.

After a stay of about six weeks at Grand Cairo, we descended the Nile by our former conveyance, as far as Rossetto, and thence to Alexandria, where we arrived the fourth day after our departure from Cairo. We had the mortification, after our return, to find the Arabs still up in arms, which prevented us from stirring out of the walls of the city. Perceiving it to be to no purpose to wait for their pacification, since their dissensions were rather increased than abated, I ordered my ship to be got ready, and in about ten days after my return departed from Alexandria to prosecute the remainder of my voyage, which was still far from being brought to an end. The winds, which reigned for a long time after our departure, obliged us to continue our course along the coast of Africa; insomuch that after a weeks navigation, assisted by a light breeze, we crossed the mouth of the GULPH OF SIDRA, which is the modern name given to the Syrtis Major, of which we meet with such dreadful accounts in the works of ancient authors. It was esteemed by them, and with a good deal of reason, the most dangerous passage of the whole Mediterranean, insomuch that the Nasamones, a barbarous nation who inhabited that coast, subsisted wholly by plundering the ships which were cast away upon the neighbouring sands and shoals. GULPH OF  
SIDRA.

“ Hoc tam segne solum raras tamen exerit herbas,  
 “ Quas Nasamon gens dura legit, qui proxima ponto  
 “ Nudus rura tenet, quem mundi barbara damnis  
 “ Syrtis alit; nam littoreis populator arenis.

“ Imminet,



GULPH OF  
SIDRA.

“ Imminet, et nullâ portus tangente carinâ

“ Novit opes; sic cum toto commercia mundo

“ Naufragiis Nasamones habent \*.”

LUC. L. ix. l. 438.

Silius Italicus also expresses their boldness in invading ships in the midst of tempests, and snatching their prize from out of the very jaws of the raging sea, which seemed to dispute with them for the booty.

“ Hinc coit æquoreus Nasamon, invadere fluctu

“ Audax naufragia, et prædas avellere ponto.”

SIL. IT. L. iii. v. 320.

What has rendered this gulph so dreadful both to the ancient and modern navigators, are the great banks of sand, which extend themselves to a vast distance from the coast, at the same time that currents, from all parts of the Mediterranean, run with the utmost violence upon the shore; insomuch that if a ship meets with calms, or contrary winds, when she is any thing near the gulph, nothing but a shift of wind in her favour can save her from inevitable destruction.

Attended

\* “ Thin herbage here (for some e’en here is found),

“ The Nasamonian hinds collect around;

“ A naked race, and barbarous of mind,

“ That live upon the losses of mankind:

“ The Syrtes supply their wants and barren soil,

“ And strew th’ unhospitable shores with spoil.

“ Trade they have none, but ready still they stand,

“ Rapacious to invade the wealthy strand,

“ And hold a commerce thus with ev’ry distant land.”

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ROWE.



Attended by our usual good fortune we escaped this danger, and after a tedious navigation found ourselves becalmed opposite to the <sup>GULPH OF  
SIDRA.</sup> two contiguous islands, which have to this day maintained their ancient name of *Κερκινά*, being called at present the <sup>ISLANDS OF  
KERKINA.</sup> KERKINA ISLANDS. In this situation we apprehended ourselves to be in some sort of danger, as these islands form the most western part of the Syrtis Minor, which extends itself a great way along the coast, and is of the same nature as that which I have already mentioned. To complete our misfortune, we began to find ourselves in great scarcity of provisions, having nothing left but some salt beef, and water only for five days. In this extremity, being little acquainted with the inhospitality of the country which we had in sight, we manned our boat, and went out to the number of ten, all well armed, in pursuit of a small fishing-boat, which we discovered, as we imagined, at a small distance from shore. We rowed near two miles before the fishermen took the least notice of us, at which time we were at about a mile's distance from them; when they perceived that we still made towards them, they hoisted a small sail, and made the best of their way to the shore. We had, however, the satisfaction to find that we gained of them considerably, and shortly afterwards to see their boat stuck fast in the sand, which gave no small pleasure, as we imagined ourselves then sure of our prize. Our joy was still increased, when we found ourselves not above one hundred and fifty yards distant from them, whence we could easily discover that there were in the boat five men and a boy, who were using their utmost endeavours, as they thought, to escape slavery. Our satisfaction, however, was not of long continuance, since we found our hopes all at once frustrated, perceiving

our



ISLANDS OF  
KERKINA.

our boat in the same condition as theirs, stuck on a sand bank. As we were within call we spoke to them in Turkish, Arabic, and Italian, endeavouring to make them understand that we were no enemies, but people in distress for want of provisions, promising them, that if they would procure us some bread or fresh water, that they should be heartily rewarded for their trouble. All our remonstrances, however, were in vain, insomuch that after we had remained in the same situation for near half an hour, we thought it most advisable to get our boat once more afloat, and returned to our ship. We remained two days longer in the same condition, becalmed in sight of this inhospitable coast, at which time we began (as we had very good reason) to be in great apprehensions concerning our safety. It was not long, however, before we were relieved from all our melancholy thoughts by a favourable gale of wind, which in a few hours brought us to an anchor in the road of LAMPEDOSA, distant about fifty miles from Kerkina. This island, according to Pliny, was by the ancients called Lopedusa; it is about thirty miles in circuit, produces a good deal of brush-wood, and has several excellent springs of water, which were then more acceptable to us than the most delicious wine. The whole of its inhabitants consists in one single hermit, who leads a solitary life in an artificial grotto cut out of the rock, far from the intercourse of mankind, whom he seems desirous to shun. His chief pleasure is in the cultivation of a small garden and vineyard, which he maintains with great care and nicety.

LAMPE-  
DOSA.

“ Rus amat, et ramos felicia poma ferentes;  
“ Nec jaculo gravis est, sed aduncâ dextera falce,  
“ Quâ modo luxuriem premit, est spatiantia passim

“ Brachia



“ Brachia compescit; fissâ modo cortice virgam

“ Inferit, et succos alieno præstat alumno\*.”

LAMPE-  
DOSA.

Ov. Met. Lib. xiv. l. 627.

Joining to the cavern, serving for his habitation, is a chapel of the same nature, in which he celebrates mass according to the Roman catholic rite. Opposite to this chapel is another grotto, in which is the tomb of a Turkish saint, who died and was buried here at a time when the Grand Signor's fleet was at anchor before the island. The hermit keeps a lamp always burning at the head of this tomb, upon which account he remains unmolested by the Mahometans, who frequently come to Lampedosa to water their ships and galleys. We were assisted by this good old man to the utmost of his power, receiving from him a calf, and some other provisions, which entirely banished the apprehensions we had of dying for hunger. The island of Lampedosa was formerly inhabited by Christians, who were subject to the king of Naples and Sicily. Their city, now in ruins, was situated at the extremity of a good port, on the eastern part of the island. Notwithstanding they had erected

\* “ But to such joys her nurs'ry did prefer,

“ Alone to lend her vegetable care.

“ A pruning-hook she carried in her hand,

“ And taught the stragglers to obey command;

“ Left the licentious and unthrifty bough,

“ The too indulgent parent should undo.

“ She shews, how stocks invite to their embrace

“ A graft, and naturalize a foreign race,

“ To mend the salvage teint; and in its stead

“ Adopt new nature, and a nobler breed.”

GARTH.



LAMPE-  
DOSA. erected for their defence a pretty strong castle, they were always a very unhappy people, being continually exposed to the depredations of the Turkish cruizers; by whom, under the conduct of the renowned Barberouffe, they were in the end all made prisoners, and transported to Algier, ever since which the island has remained uninhabited.

MALTA. As soon as ever the wind permitted, we departed from Lampedosa, after having repaid the hermit for his timely provisions; and leaving on our left-hand the desert island of Linosa, after a very prosperous navigation of no more than two days we arrived in safety in the port of MALTA, distant from the road of Lampedosa exactly one hundred miles. Malta was the place, in which we proposed to perform our quarantine, a ceremony observed in all the ports of Christendom by ships coming from the Levant, which are obliged to remain thirty, forty, and sometimes sixty days without having any communication with the people of the country; for fear of importing the plague from those parts, which are seldom free from that dreadful distemper. In all these Christian ports, which are frequented by Levant ships, there are lazarettos built for the convenience of strangers, with large magazines for the goods, which are to remain in the air for a certain number of days, before they can be delivered to the merchants, to whom they are consigned. As it appeared by our patent, which we had received from our consul at Alexandria, that we departed thence at a time when there was not the least suspicion of plague any where in that neighbourhood, our quarantine was settled at thirty days, in consequence of which we received two guards on board our ship, who are sent by the government to prevent those in quarantine from having any communication with the people of the country, since a touch



touch from any of these suspected persons is sufficient to oblige the others to enter with them into imprisonment. MALTA. Malta, anciently called Melita, is situated between Sicily and the coast of Africa, sixty miles from Cape Passaro, and one hundred and eighty from Tripoli in Barbary. Its circuit is sixty miles, its length twenty, its utmost breadth twelve, and its soil entirely rocky and barren. The first account we have of it in history is, when it was under the government of an African prince, by name Battus, who was driven out of it by the Carthaginians; and they maintained themselves in possession of it till their war with the Romans concerning the property of Sicily: at which time they were in their turn expelled Malta. In the year of Christ nine hundred, it was conquered by the Arabs, to whom it remained subject till the year one thousand one hundred and ninety, when they were dispossessed of it by Roger the Norman, count or sovereign of Sicily, who annexed it to his dominions; in the revolutions of which it was constantly included till the year one thousand five hundred and thirty, when it was, by a grant of Charles the fifth, delivered up to the knights of St. John, in memory of which the order of Malta, as an acknowledgment, are obliged to pay to the king of Sicily a tribute consisting in a falcon, which they send to Naples every year, on board a galley commissioned for that purpose. When the knights of St. John entered into possession of this island, it was peopled by about twelve thousand inhabitants, who laboured under the most extreme poverty and misery. As the face of the country is nothing but one continued rock, it was with the utmost difficulty that they could find necessaries for the common support of life. There was besides not one spring throughout the whole island; which want they had in some measure supplied by large cisterns hewn out of the rock, in which



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they preserved a quantity of rain-water sufficient for the service of the whole year. Fire-wood was also very scarce, instead of which they were obliged to make use of cow-dung dried in the sun. The capital town stood in the centre of the island, upon the summit of an high hill, which rendered it difficult of access, but it was fortified only by a single wall. There was nothing to defend the entrance of the great port but an old castle of little strength, called by the people of the country the Castle of St. Angelo, and behind it a small town, which together with six or seven miserable villages, scattered about in different parts of the country, constituted the whole of the habitations throughout the island. Such was the state and condition of Malta when it fell into the hands of the knights of St. John of Jerusalem, or the knights hospitallers; who, as they had after their expulsion out of the Holy Land altered their title to knights of Rhodes, after this their new acquisition changed it to knights of Malta.

As the island of Malta has been rendered famous only since it has been in the possession of these knights; I think it will not be improper, before I enter into any farther description of it, to give some account of the institution and progress of this order, which has for many ages past signalized itself by a continual series of brave actions in defence of the Christian cause. The origin of the order of Malta is owing to an hospital erected at Jerusalem, in which were lodged and maintained the pilgrims, who repaired thither from all parts to pay their devotions before the holy sepulchre of their Saviour Christ. It is pretended that the privilege of erecting this hospital was granted to the Christians by Haroun al Raschid, caliph of Babylon; and that, it being destroyed after his death, some Italian merchants, natives of Amalphi, a city in the kingdom of Naples, moved by a religious principle,



temple, obtained leave to rebuild it, in consideration of a considerable sum, from Munassar Billah, caliph of Ægypt, to whom the city of Jerusalem was at that time subject. In consequence of this grant from the sovereign of the Holy Land, the Christians, in the year one thousand forty-eight, erected an hospital at a small distance from the holy sepulchre. It was built in the form of a convent, in the middle of which was placed a chapel, called the church of Santa Maria Latina, to distinguish it from that of the Greeks, to which it was contiguous. They afterwards increased the structure, which was not found of sufficient extent, constituting two hospitals for the reception of pilgrims of both sexes, as well those who were in health, as those who laboured under any distemper. To each of these hospitals they added a chapel, one of which was dedicated to St. John the Almsgiver, and the other to St. Mary Magdalene. This convent and hospital was placed under the direction of the religious order of St. Benedict, whose number being augmented by the addition of several pilgrims, who after their arrival in Jerusalem consecrated the remainder of their days to the service of the sick, and necessitous Christians, who had undertaken this pilgrimage; they were nevertheless still supported by the benefactions of the merchants of Amalphi, who, making charitable collections throughout all the cities of Italy, sent considerable sums of money every year to Jerusalem for the maintenance of their worthy institution. The sums, which were more than necessary for the support of the convent, were delivered to administrators, nominated by the religious Benedictines, for the service of the sick and necessitous pilgrims, with instructions to feed the hungry, clothe the naked, and attend upon and comfort such as laboured under any affliction or disease. This charitable institution continued in this state till the year one thousand:



MALTA. thousand sixty-five, in which the Turchomenians, having made themselves masters of the city, reduced it to the very brink of destruction. In effect, these barbarians began their cruelties by cutting in pieces the garrison, placed there by the caliph of Ægypt, in which massacre many unfortunate Christians were undesignedly included. After they had in this manner satiated the first effects of their fury, they betook themselves to a general plunder, in which disaster the hospital of St. John was included. It would inevitably have been levelled with the ground, together with the holy sepulchre, had not the avarice of these barbarians opposed itself to their impiety. The reason of their preservation was the great advantages, reaped by the Mahometans from the unreasonable sums, which they obliged all Christians to pay, before they could be admitted within the walls of the holy city; the collection of which was observed with so much severity, that there were instances of many poor wretches, who perished for want at the gates, not having means sufficient to buy their admittance. Barbarities of this nature could not fail of producing consequences prejudicial to the followers of Mahomet, who where thence looked upon as a people of the utmost cruelty and inhumanity. All those who had the good fortune to return to Europe, were full of no other discourses than what tended to prove the dishonour it was to nations blessed with the lights of Christianity to suffer a country, which had been the scene of their salvation, to remain subject to a race of barbarians, and professed enemies to the Christian faith. Discourses of this nature, joined to continual exaggerations of the inhumanity with which the pilgrims were treated by these infidels, began to raise the indignation of the Christian princes, who waited nothing but an opportunity of exerting themselves in the defence of the honour and glory of their religion.

Things



Things were in this situation, when a poor hermit, native of Amiens in Picardy, known by no other name than that of Peter, pursuant to a grant which he had obtained from pope Urban the second, laid the plan of the famous cruizade, destined for the deliverance of the holy city out of the hands of the infidels. Jerusalem was at this time subject to Aladin, sultan of Ægypt, who, taking advantage of the weakness and ill conduct of the Turchomenians, had divested them of all their possessions in the neighbourhood of his dominions. Aladin, who was a prince of great spirit and penetration, easily concluded, that the vast preparations of almost all the powers of Christendom must be with design to attempt the conquest of the Holy Land, in consequence of which he used his utmost endeavours to put that part of his kingdom in a good state of defence. To this end he increased the garrison and repaired the fortifications of Jerusalem, at the same time imprisoning several Christians, inhabitants of the city, and among others one Gerard, chief of the administrators of the hospital of St. John, whom he suspected of maintaining secret intelligence with the enemy. Nor were his precautions without reason, since, in the middle of the year one thousand and ninety-nine, the capital of the Holy Land was attacked by a powerful army of Christians, who, after a siege of five weeks, took the city by storm, putting to the sword the whole Mahometan garrison, and the greatest part of the inhabitants. After this success the Christian powers, by common consent, elected for sovereign of Jerusalem, Godfroy of Bouillon, a man more remarkable for his piety than for his courage and abilities. Godfroy, after his unexpected advancement to this dignity, acting with his usual moderation and humility, absolutely refused the title of king, professing himself contented with that of Defender of the Holy Sepulchre, which for a true Christian

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MALTA. he judged a more glorious appellation. This prince had no sooner entered into possession of his sovereignty, than he began to visit all the sacred places, and among others the hospital of St. John, where he was received by the pious Gerard, who was now re-established in the office of administrator. The good prince was highly pleased with the care and regularity, practised in regard to the many objects of compassion which presented themselves to his sight, but particularly with the Christian charity shewn towards many of the followers of the cruizade; who, having been wounded during the siege, were, by the tenderness and care of the administrator, already brought into a fair way of recovery. Godfroy, judging this pious institution well worthy all sort of encouragement, immediately made a settlement upon the hospital of the lordship of Montboire, together with all its dependences, which was part of his own hereditary dominions in the province of Brabant in Flanders. The example of the prince was followed by most of the other princes and commanders of the cruizade, insomuch that the hospital of St. John found itself, in a short time, endowed with many considerable revenues and possessions, as well in Palestine, as in most of the countries and principalities of Europe. The pious Gerard, who had till now maintained only the character of a simple administrator, finding his employment, since these benefactions, an office of some consequence, and instigated by his zeal for the continuation and splendor of the institution, by his own example disposed the hospitallers of both sexes to take upon them a regular habit, which was to consist in a long black robe, with a white cross imprinted upon that part of it which covered the heart, and at the same time to make a solemn consecration of the remainder of their lives to the service of such  
whose



whose necessities reduced them to need their assistance. Those, who MALTA.  
were willing to subscribe to these articles, were obliged to make a vow of chastity, poverty, and obedience, by a public profession before the holy sepulchre. Soon after these new regulations the order of St. John was publicly approved of by pope Pasqual the second, who exempted them from the tenths, which they were obliged to pay out of all their possessions as lands belonging to members of the church. He also confirmed the donations, which had been already made them, as well as those which they should enjoy by the benefactions of future princes; at the same time enacting, that after the death of brother Gerard, the hospitallers should have free liberty in the choice of a superior out of their own body; without any ecclesiastical or secular powers interposing in the election. After the conquest of Jerusalem by the Christians, the number of pilgrims, who came to visit that holy city was considerably increased; who, returning into their countries full of the praises of the charity of the hospitallers, disposed the minds of people in general so much to their advantage, that in a few years time there was scarce a province in Christendom, in which the hospital of St. John had not some considerable possession. Gerard finding the affairs of his order in such a flourishing condition, and having a fund sufficient for executing the most noble design, erected a magnificent church; which he consecrated to St. John the Baptist, on the very spot where, according to tradition, the house of Zacharias, father to that saint, anciently stood. Round this church he built several large apartments to lodge the poor and infirm pilgrims; who, during their residence at Jerusalem, were treated with most exemplary charity. But as the overplus of the revenue, which accrued to the order from the liberality of the different princes of Christendom, was by no means



**MALTA:** all employed in the building of this new church and hospital, he made use of the rest in founding hospitals in many maritime towns of Europe, as receptacles to such as intended to perform the pilgrimage to the Holy Land; which was the first institution of the commanderies of this order. Godfroy dying in the year one thousand one hundred, was succeeded by his brother Baldwin, who without hesitation took upon him both the character and title of king. After the death of this prince, which happened in the year one thousand one hundred and eighteen, the kingdom devolved by succession into the hands of his cousin of the same name; in the first year of whose reign, Gerard ended his days in a very advanced age, having throughout his whole life distinguished himself by his signal virtue and piety. Upon the death of their institutor the hospitallers, in pursuance of pope Pasqual the second's bull, proceeded to the election of a superior, in which, by the plurality of voices, they made choice of brother Raymond Dupuy, a gentleman of Dauphiny, and a man of an unblemished character. Dupuy, after his elevation to this dignity, finding that the rules of the order consisted in nothing but an exact observation of the profession of chastity and humility, determined to introduce some regulations, which should, for the future, render it an institution of more service to the rest of Christianity. He ordered, therefore, that the hospitallers, besides the pacific assistance, which they were obliged to lend to the poor and necessitous, should bear arms also for the defence of the Holy Land, and be always ready to spill the last drop of their blood in fighting for the glory of the Christian cause. He afterwards distinguished the order into three ranks or classes. Into the first were admitted none but nobility, who were ordained to bear arms in defence of their faith. The second rank was composed wholly of

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ecclesiastics,



ecclesiastics, who, besides the ordinary duties of their function, both in the performance of the service in the church, and attendance upon the sick and needy, were obliged to serve alternately in the character of almoners in the time of wars. In the third class were comprehended all such as were neither noble nor ecclesiastics, who were distinguished from the others by the denomination of serving brothers. After these regulations the order of the hospitallers increased so much in reputation, that great numbers of young nobility flocked to Jerusalem from all parts of Europe, ambitious of becoming members of such a worthy institution. The grand-master, upon this daily increase of his order, found it necessary to make another division, with design to prevent all sort of confusion, by distinguishing the whole knighthood into seven separate bodies; those of Provence, France, Auvergne, Italy, Arragon, Germany, and England, which last, upon the reformation, was abolished, and those of Castile and Portugal established in its room. Each of these bodies was governed by its prior or superior, who was nevertheless wholly dependent upon the authority of the grand-master. The dress of the knights consisted in a black coat, with a short gown of the same colour, with a cross of white linen on the left side. This habit together with the name of Hospitaller was common to the whole order; till those of the first rank representing that it would be proper, that there should be some distinction between them and persons so much their inferiors, as the ecclesiastics and serving brothers, Pope Alexander the fourth enacted, that the nobles, when they were actually upon duty in the hospital, should wear the usual habit, but when they were in the army they should be distinguished from the other classes by a red cloak with a white cross, which, in case they were found guilty of cowardice, should be taken from them, and

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MALTA. themselves with ignominy be expelled the society. It was at the same time agreed, that the supreme authority of the order should consist in the general council of the hospitallers, over whom the grand-master, who was constituted president, was to have no other prerogative than two votes instead of one; and it was by this general council alone, that the possessions and commanderies of the order could be disposed of; which, as they were usually granted to the most ancient members of the fraternity, remained under their direction no longer than what was judged proper by the general council. These administrators were termed preceptors, and were looked upon as stewards and inspectors over the possessions of the order, to whom they were obliged to give an account of their administration. All the rents were by this means regularly transmitted to Jerusalem, and the preceptors, who observed a great austerity in their ways of life, contented themselves purely with such a portion of the revenue as was necessary for their simple maintenance. The hospitallers (whose numbers increased daily) as well as those who were resident at Jerusalem, as those who were dispersed in the different foundations dependent upon the order, were obliged to be always in readiness to obey the summons of the grand-master, whether they were ordained to serve in the wars in Palestine, or in Spain against the Moors, who were at that time in possession of great part of that kingdom; in all which they behaved themselves with so much magnanimity, that they were esteemed as the chief supports of the Christian faith, in consequence of which they received many considerable grants and privileges from the popes Innocent the second, Lucius the second, Eugenius the third, and Anastasius the fourth. In the year one thousand one hundred and eighty-seven, when the Christians were driven out of Jerusalem by the victorious Saladine, the knights hospitallers betook themselves



selves to the castle of Margat in Palestine, and thence to St. John <sup>MALTA.</sup>  
 d'Acari, the ancient Ptolemais, wherein they maintained themselves  
 for a considerable time, till in the end they were expelled thence  
 also by the Mahometans under the conduct of Elmelech Affar,  
 sultan of Ægypt. After the entire loss of the Holy Land they  
 passed over to Cyprus, where John of Lusignan, king of that island,  
 made them a present of the city of Limisso, in which they remained  
 till the year one thousand three hundred and eight, when, having  
 surpris'd the island of Rhodes, they changed their title of hospital-  
 lers to that of Knights of Rhodes, and maintained themselves in  
 possession of that island till the year one thousand five hundred and  
 twenty-two, at which time, after one of the bravest resistances  
 which is recorded in any history, they were obliged to surrender it  
 to sultan Soliman the second, having first stipulated for themselves  
 in the capitulation free liberty to leave the city, and retire to  
 what part of the world they pleas'd. After this expulsion they  
 went over to Candia, thence to Civita Vecchia, and afterwards to  
 Viterbo, which city was allotted them by pope Adrian the sixth, as  
 a place of refuge, till they should meet with some opportunity of  
 establishing themselves in a more advantageous situation. Finding  
 that from Viterbo, which is an inland town, they had no oppor-  
 tunity of harassing the enemies of Christianity, which was the  
 fundamental duty of their institution; they betook themselves to  
 Villa Franca, a small city on the coast of Provence, and thence to  
 Nissa, and after having wandered from place to place in this manner,  
 for the space of eight years, they were put in possession of the  
 island of Malta, in the year one thousand five hundred and thirty,  
 by the voluntary cession of the emperor Charles the fifth, who was  
 desirous



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desirous, by their means, of securing the coasts of Sicily from the depredations of the Turkish cruizers.

The order of St. John being, by their new acquisition, raised to its former degree of splendor, judged proper for the better support of its dignity to establish some new regulations, which being the same as are still in force, I think it will not be improper to give some account of them in this place, since the duty and character of a knight of Malta may thence be very easily comprehended. The order being divided into three ranks, the nobility, ecclesiastics, and serving brothers; the first class, which is by far the most honourable, is composed of such only as can prove themselves by their high descent worthy of being admitted into so noble a fraternity, out of which alone are chosen the grand-master, priors, and all the other officers of the community. These are commonly known by the denomination of knights by justice, to distinguish them from the others, who being noble only by their father's side are allowed to be received into the first rank, in consequence of a dispensation from the hand of the pope, which is not, however, sufficient to exempt them from the contemptuous title of Knights by Courtesy. The second class is made up of the religious, whose office it is to act as almoners, as well in the ships and gallies, as in the grand hospital of Malta; a certain number also out of the body serve the grand-master as chaplains. The third rank is that of the serving brothers or esquires, who, notwithstanding they are entitled to none of the considerable preferments, are obliged, nevertheless, to qualify themselves for their dignity by serving four caravans, or campaigns against the Infidels, each of which is to consist in an expedition of at least six months. Those, who are desirous of  
being



being admitted into the first class, are to expose the proofs of the nobility of themselves, and ancestors of both sexes for the space of an hundred years. The proofs are to be of four sorts, testimonial, literal, local, and secret. The first is so called, because it is to consist in the testimony of four persons of approved nobility. These witnesses are obliged, in presence of the commissaries, who are chosen out of the most experienced commanders of the order, to confirm by a solemn oath the veracity of the depositions. The literal proofs are so called, because they are extracted out of the writings, patents, and contracts belonging to the family of the person who is the candidate. These, as well as the other proofs, are to be laid before the commissaries. The third are termed local proofs, because the commissaries are obliged to get secret informations from the place of habitation of the candidate, concerning the real and undisputed nobility of his ancestors: and the fourth, which is called the secret proof, is of the same nature, excepting only that informations of ignoble persons are allowed to be of sufficient validity. When the commissaries, upon examination of the proofs, are of opinion, that the candidate is thoroughly qualified, they draw up a verbal process, which is delivered to the chapter of the priory, to which the candidate belongs. Hence it passes into the hands of two new commissaries, whose duty it is to examine, whether the proofs and informations have been made according to the rules prescribed by the statutes of the order; and when it appears to them, that not the least necessary circumstance has been omitted, they dispatch the verbal process, signed in form, to Malta, together with the coat of arms divided into eight quarters, which being approved of by the grand-master, is followed by the permission to wear the habit of the order. The Italians, however, are obliged to furnish a coat of arms



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arms of no more than four quarters, in each of which is to be proved a nobility of two hundred years, namely of the family of the father, grandfather, mother, and grandmother, without taking notice of the two superior generations, as is the practice in France. The Arragonefe and Castilians follow the example of the Italians; but the Portuguese are admitted without the local and secret proofs, since, according to an ancient custom in their country, the rank and nobility of each family is preserved in the public registers of the kingdom with the utmost care and regularity. In Germany they are much more rigorous, since, contrary to the practice of other countries, the natural sons of princes are denied admission into the first rank of knighthood, and those also who declare themselves candidates are obliged to expose a coat of arms of sixteen quarters of nobility. The candidates, after their pretensions are approved of, may be admitted either at the age of twenty, sixteen, or even in their infancy; though this is an abuse, which has introduced itself many ages since the institution of the order. Those, who are admitted at sixteen years of age, are not expected to pass over to Malta, in order to perform their caravans, till they are entered upon their twentieth year, at which time they are obliged to pay to the public chest the sum of two hundred and sixty crowns. There are also a certain number who are obliged to pass over to Malta in the twelfth year of their age, to serve the grand-master in the character of pages. Those who were admitted in the time of their infancy are obliged, as an acknowledgment of the favour shewn them, upon their arrival at Malta, to deposit in the public treasury three hundred and thirty-three Spanish pistoles. The only proofs demanded from the ecclesiastics and esquires before their admission, is of their having been born of creditable parents, who were never known



known to have practised any vile mechanic business, though the <sup>MALTA.</sup> chief article necessary to their qualification is their legitimacy. From the body of ecclesiastics are chosen the bishop of Malta, and the prior of the church of St. John, who, in the general council, take place after the grand-master and his lieutenant. These two are the only persons of the inferior ranks who have any share in the government, which is entirely in the hands of the first class. The esquires or serving brothers, who compose the third rank, that they may not appear wholly in an abject light, are admitted to give their votes in the choice of a grand-master, and are maintained in the inns belonging to their countries among the other knights. They have also the advantage of being promoted to some inconsiderable commanderies, to which they succeed alternately, according to the superiority of the date of their admission into the fraternity. In the city of Malta there are seven large and magnificent palaces, in which the knights of all the three classes, as well novices as those who have made their vows, are lodged and maintained during their residence at Malta. The most magnificent apartment in each of these palaces is inhabited by the prior, who is obliged to keep a constant table for all knights of his own country, for the maintenance of which, notwithstanding he is allowed a certain sum of money, together with a fixed quantity of corn, wine, and oil, he is generally obliged to be at a very considerable private expence, to do himself honour, and to be able with more justice to claim a promotion to the first profitable vacancy. When the office of prior is vacant either by the death or promotion of the last incumbent, the senior knight of that body is substituted in his room, provided he be not indebted to the public treasury. Each of these bodies have their proper dignities assigned them, of which they have remained possessed ever since the regulations enacted under the



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second grand-master Raymond Dupuy. Provence is honoured with the office of grand commander, Auvergne with that of high marshal, France with that of grand hospitaller, Italy with the charge of high admiral, and Arragon with that of grand conservator. The office of general of the cavalry was originally allotted to England, but by the abolition of that body upon the reformation, it was given to the grand-master's seneschal, to which employment it has been ever since annexed. The grand bailif is chosen out of the Germanic body, and Castile nominates the grand chancellor of the order. Besides these dignities Provence contains two grand priories, in which are reckoned eighty-nine commanderies, and one baillage. In the district of Auvergne is but one grand priory with the baillage of Lyons, forty commanderies for knights of the first class, and eight for esquires. The division of France, which includes forty-five commanderies, that of Aquitaine containing sixty-five, and that of Champagne twenty-four: there is also the baillage of the Morea, which bears the title of St. John Lateran of Paris, and the office of high treasurer, which is annexed to the commandery of St. Jean de Corbeil. In Italy the grand prior of Rome presides over nineteen commanderies, the grand prior of Lombardy over forty-five, the grand prior of Venice over twenty-seven, the grand prior of Barletta, and Capua twenty-five, and the grand prior of Pisa twenty-six; besides the baillages of Santa Euphemia, Santo Stephano, Monopoli, la Trinita di Venusa, and St. Giovanne di Napoli. In Sicily there is but one grand priory, which is that of Messina, under which are only twelve commanderies. The district of Arragon, under which is comprehended Catalogna and Navarre, contains three grand priories. Under the direction of the first are twenty-nine, under the second twenty-eight, and under the third seventeen

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commanderies, together with the baillage of Majorca. The body of England comprehended the two grand priories of England and Ireland, together with thirty-two commanderies and one baillage. In Germany there is only one grand prior, who is always a prince of the empire, with sixty-seven commanderies, not counting the grand priories of Bohemia and Hungary, with the baillage of Sonneberg, which possessions are at present in the hands of the Lutherans. The body of Castile, which is composed of the kingdoms of Leon and Portugal, comprehends three grand priories; those of Castile and Leon, under which are twenty-seven commanderies, and that of Portugal containing thirty-one, besides the baillage of Boveda. The whole number of commanderies at present amount to five hundred, exclusive of the priories and baillages. Each of these are entrusted to the administration of a member of the fraternity, who remains in possession of his employment for a limited space of time. The duty of these officers is to send every year to the public treasury a certain sum of money, stipulated in proportion to the revenue of the commandery; but in time of war the exaction is higher, according to the necessities of the order. These contributions are commonly termed responsions. Besides the income arising from these possessions, two thirds of all Mahometan prizes are confiscated to the use of the public, as also the effects of the deceased knights. Upon the death of a commander the revenue of his commandery, from the day of his death to the first of May, becomes the property of the community; and by the right of vacancy, which is a chief branch of the revenue, the order has a power of keeping these preferments open without naming a successor, till such time as their necessities no longer require such an extraordinary supply. The grand prior of each province, whose duty it is to have an inspection

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into the conduct of the knights his dependents, and the administration of the affairs belonging to the order, is obliged to constitute a lieutenant or deputy, who takes place of all simple knights, and in the absence of his superior supplies his place, as president of the provincial chapters. There are besides three sorts of bailifs, distinguished by the denominations of conventual, chapteral, and ad honores. Those of the first rank are termed conventual, because they are obliged to reside in the convent at Malta. Each of the seven bodies choose one of these, and they are generally the priors of their respective inns or colleges. These seven resident bailifs enjoy the seven principal dignities of the order, the presentation of one of which is, as I have already observed, the particular prerogative of each of the separate bodies. As the body of Provence bears the first rank, it is in possession of the first dignity, (after that of grand-master,) which is that of grand commander. In this employment are included the offices of lord high treasurer and president of the exchequer: he has also the superintendence of the magazines, arsenals, and artillery; names the officers who are employed as his deputies; whom, if they are confirmed by the general council, he has liberty of choosing from whichever of the seven bodies he thinks proper. From him the ministers of the church of St. John, and the superintendent of the pharmacy of the hospital, who is chosen out of the body of the serving brothers, receive their offices. The office of high mareschal, which belongs to the body of Auvergne, is to bear a military command over all the members of the fraternity, excepting such as are dignified with the titles of grand crosses, together with their lieutenants and the grand-master's chaplains. In time of war he has the power to entrust the holy standard to whatever member he esteems most worthy of that honour; as also

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to nominate the person who is to be dignified with the charge of MALTA. master of the horse. The high mareschal, when he is at sea, has the command both over the high admiral and the general of the gallies. The grand hospitaller, who ranks as the third conventual bailif, is elected from among the members of the body of France. His office is, to present to the general council the person whom he judges proper to be constituted prior of the hospital; the chief of the infirmary, who is always chosen from among the members by right; two secretaries and all the officers, who are to remain in their employments for no longer than the space of two years; and all other charges, which come under his direction, are disposed of according to his own absolute will and pleasure. The office of high admiral belongs to the body of Italy. In the absence of the high mareschal he has the supreme authority over the marines and sailors; names the inspector and secretary of the arsenal; and, if he desires to be constituted general of the gallies, the grand-master is obliged to propose his demand, either to be agreed to or refused by the general assembly. The grand bailif, who is the head of the body of Germany, has the inspection of the fortifications of the old city, which was the ancient capital of the island; as also of the castle of Gozo. The grand conservator, who is chosen out of the body of Arragon, acts as president of the treasury, though the supreme direction of it is in the hands of the grand commander. The chief employment, which is held by the body of Castile, is that of grand chancellor, who has the liberty of nominating his deputy, and presenting him to the general assembly. The chapteral bailifs are not obliged to reside at Malta, though no general chapter can be held without their presence, or their lieutenants; they are also enjoined to assist in the same manner at all provincial chapters. The chapteral bailifs cannot be promoted to  
the



MALTA.

the dignity of conventuals, though they are honoured with the titles of grand crosses, by reason of their not residing at Malta, which is a qualification absolutely necessary towards the admission to that dignity. In this second rank are included the bishop of Malta, and the prior of the church of St. John. Among all the chapteral bailifs there were never any but the bailif of Brandenbourg, who after the manner of the grand priors had commanderies under his particular jurisdiction. These commanderies were originally thirteen in number, till upon the beginning of the reformation six of them were absorbed by the Lutherans, and soon after the remainder by falling into the hands of the Calvinists. Those belonging to the Lutherans were undistinguishably disposed of, together with the other possessions of the church; while on the contrary, those which fell under the jurisdiction of the Calvinists, remained entirely in their former situation. In effect, the present possessors of them, notwithstanding their difference of religion, think themselves entitled to all the privileges of the regular knights of Malta. They assume the titles due to the order; make use of the habit of the fraternity; and elect from among themselves a bailif, who has the power of nominating the commanders. In the proofs of the nobility they are by far more rigorous than any of the regular bodies, making inquiry into all the collateral branches of the candidate's family. As they are not admitted to perform their caravans on board the Maltese ships or gallies, they take the opportunity of serving four campaigns against the infidels, whenever any Christian prince is at war with them, which is esteemed an equivalent even by the regular knights of Malta. As they are in a manner a body by themselves unacknowledged by the rest of the order, they choose from among themselves a president or grand-master, which dignity is at present possessed



possessed by the king of Prussia. All chapteral bailifs are allowed MALTA.  
to wear the octagon cross of white linen, and take place of the knights of the small cross in all public ceremonies, notwithstanding their seniority. The distinction of the great cross is sometimes granted to common knights on account of their having signalized themselves in any engagement with the infidels; these are termed bailifs ad honores, and are allowed the same privileges and precedence, according to their seniority, as the chapteral bailifs. There is still another rank of bailifs, who are created in consequence of a dispensation from the pope, and are allowed no other privilege than that of wearing the great cross, and being admitted to the general chapter, when they reside at Malta. Although the grand-master is acknowledged chief of the order, the sovereign authority, according to the original institution, is placed in the hands of the general chapter, which has absolute right of deciding all ecclesiastical, civil, and military affairs. This assembly used at first to meet every five years, afterwards it was increased to double the former space, and finally to a centennial meeting only; since which the supreme command has in a manner remained under the sole jurisdiction of the grand-master and his council. Upon the death of the grand-master his lieutenant immediately occupies his place in the government, though he has no authority to form an enterprise, or make the least advantage of the administration of the revenue. On the third day, which is destined for the election of the new grand-master, all the members of the order; who are at that time resident, appear in the church of St. John, where, after the solemn celebration of mass, all those who compose the seven bodies retire into their respective chapels, excepting that body of which the lieutenant is a member, which remains in the church. Each of these seven bodies choose  
three



MALTA.

three members by right to act in the character of electors, after which they proceed to the choice of seven members, one out of each body, from which seven are elected by the general plurality of voices, three to represent the body of England, who, together with those already chosen, compose the number of twenty-four electors. The electors, having taken the oaths before the lieutenant, nominate the president of the election, by which office the employment of lieutenant is abolished. The president being agreed upon, they proceed to the choice of the triumvirate, which must consist of a member by right, an ecclesiastic, and a serving brother, into whose hands the former body transmit the whole right of the election, and dissolve themselves into their original condition of simple members of the fraternity. The triumvirs, after having taken the oaths before the president of the election, retire into a private apartment; where they agree among themselves in the choice of thirteen other electors, who, together with the triumvirs, compose a body of sixteen, every two of them representing one of the eight bodies, of which the whole order consists. These sixteen electors choose the grand-master by way of ballot; and when the election is finished, the members of the triumvirate separate themselves from the remaining thirteen, and appearing in the gallery, which is over the great door of the church, the member by right, with the ecclesiastic on his right hand and the serving brother on his left, demands thrice, in the presence of the whole body of knight-hood, whether they are agreed to ratify the election; and, if they make no opposition, he proceeds to proclaim the new grand-master, giving him all the titles due to the sovereign of the order. If the grand-master is resident at Malta during the time of election, he immediately after the proclamation takes his seat under the canopy,



which is erected in the most conspicuous part of the church, where MALTA.  
he takes the oaths in presence of the ecclesiastical prior, and after celebration of the Te Deum, and having received homage from the knights, retires to his palace, and enters upon possession of his new authority. Two days after the election, the general assembly forms a decree, to remit into the hands of the grand-master the supreme command over all members of the fraternity, together with the sovereignty over the islands of Malta and Gozo. The grand-master, who is obliged to be always resident at Malta, seldom lives with any great magnificence, notwithstanding the sufficiency of his revenue, for fear of transgressing the rules of modesty and œconomy, two fundamental maxims of the order. The income settled for the maintenance of his table is six thousand crowns, and two hundred for the repairs of his palace, which sums are drawn out of the public treasury; he besides has a third of all prizes taken from infidels, and the perpetual revenue during life of one commandery out of each priory, which amounts to a very considerable income.

As I have already described the condition of the island of Malta at the time when it fell into the hands of the order, it will not be improper to take notice of the many improvements since made, which have rendered it the most completely fortified of any place in the world. The capital city being situated in the centre of the island, and of no great strength, was judged improper for the present and future designs of the fraternity. For these reasons they determined to fix their residence in the small town behind the castle of St. Angelo, at that time the only regular fortification in the whole island. What greatly induced them to this resolution was the advantageous situation of the town, bordering upon one the finest harbours in the world; by means of which, in case of an invasion,



MALTA. they had a more favourable opportunity of receiving assistance from the Christian princes. They have employed themselves ever since in augmenting the strength of their city with so much care and success, that they have in a manner put themselves out of all apprehensions of an attack from the infidels. The entrance of the harbour, not above a quarter of a mile in breadth, is defended on the left-hand by the fort of Ricazoli, a place of considerable strength, which took its name from an Italian knight, who contributed very largely towards the work, which was executed according to the design of the count de Valperga. Within the fort of Ricazoli, at the extremity of a peninsula, is a long narrow port, called the Port of the English, because ships of that nation come there generally to an anchor. On the point opposite to the fort of Ricazoli, which forms the other side of the English harbour, stands the castle of St. Angelo, which, notwithstanding it is the most ancient fortress, was the only place which resisted the assaults of the Turks, in the memorable siege of Malta, in the year one thousand five hundred and sixty-five; whence the old city, situated behind it, is commonly called the Victorious City. The castle of St. Angelo, which has received many additions since that time, is at present one of the chief places defending the entrance into the great harbour, having three very large batteries planted one over the other, and pointed in a very proper direction. On the other side of the neck of land, on which stand the Victorious City and castle of St. Angelo, is a second harbour of the same form and extent as the English port; it is called the Galley Harbour, being the receptacle for the galleys and ships belonging to the order, moored near the arsenals and magazines, in which are preserved the ammunition and stores for shipping. Opposite to the Victorious City is a third peninsula, named the



Island of Sangla, covered with houses, and surrounded by a very strong fortification. It took its name from the grand-master de la Sangla, who finished the works begun by John d'Omedes, in the year one thousand five hundred and forty-one. On the other side of the island of Sangla is a third port of the same figure and extent as the two already mentioned, which is called Frenchman's Harbour, for the same reason as the other is known under the name of the English. These two peninsulas are fortified towards the land, by a fine work called Fort Marguerita; which though begun in the year one thousand six hundred and thirty-eight, under the administration of the grand-master Lascaris, and continued to the year one thousand six hundred and forty-two, yet was not brought to perfection till the year one thousand seven hundred and fifteen, during the government of the grand-master Raymond Perellos. It would be imagined that these immense fortifications were sufficient to defend this part of the city from the attacks of the most formidable enemy: yet the grand-master Nicholas Cottoner, for its farther security on this side, laid the plan of another vast work, which was to surround all the former fortifications. This grand project was without delay put in execution; and, notwithstanding it is not at present entirely finished, is to be esteemed one of the noblest pieces of work in its kind this day extant. The space between the Cottonera, (for by that name it is distinguished,) and Fort Marguerita is destined for a place of refuge to the inhabitants of the island, in case of any invasion. On the side of the French harbour, opposite to the island of Sangla, is an eminence called the Conradin, the only place which commands the city. There have been many projects started for erecting a fort upon it, but that design has been set aside, for fear it should in the beginning of a siege fall into the hands of the enemy, who would

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MALTA. not fail of profiting by so considerable an advantage. The scheme which they now practise to free the city from a nuisance of this nature is what seems to me much more reasonable; since it has been resolved of late to cut it wholly away; a piece of work which, as it is composed of one solid rock, will require some time before it can be brought to perfection. The great port, which insinuates itself in the same direction from its entrance, and extends itself near two miles in length near the centre of the island, is bounded on the side opposite to that part of the city already described, by a long peninsula, on which is to be seen the master-piece of art, in the way of fortification, and the most beautiful and regular city of the whole universe. This grand work stands opposite to the Conradin, from which it is separated by the extremity of the Great Harbour. It was begun in the year one thousand six hundred and thirty-five, under the administration of the grand-master Lascaris, who named it La Floriana, from Floriani, an Italian, who laid the design of it. It however, remained unfinished for many years, till it was brought to perfection under Raymond Perellos, who rendered it the completest piece of fortification this day existing. The bastions are most of them cut out of the solid rock, and the subterraneous works in all respects answerable. There is a pretty considerable space between the Floriana and the city Valette; which, notwithstanding the already mentioned immense barrier, is also very strongly fortified towards the land. The entrance on this side is formed by a gate of a very peculiar architecture; which, in my opinion, considering the place in which it is erected, is by no means ill-imagined. The roof of it, instead of columns of either of the five orders of architecture, is supported by four stone cannons; and the frize and architrave set off with suitable ornaments. The structure of this gate was



was so much approved of, that there has been since built, in Fort <sup>MALTA.</sup> Marguerita, in imitation of it, another of a new invention, called the Gate of Bombs; which, instead of cannon, is adorned with as many mortar-pieces; but this, as few copies ever approach their originals, has a very mean effect in comparison of the other. The city Valette, which takes its name from a grand-master, by whom it was founded in the year one thousand five hundred and sixty-six, is one of the most beautiful cities in the whole world. The streets are drawn in right angles, and the houses built with the exactest proportion and regularity. In the centre stands the church of St. John, which is enriched in the inside with the most valuable ornaments, and beautified by the pencil of the celebrated painter commonly known by the name of the Calabrian. Not far hence is the grand-master's palace, built and furnished in a neat but not expensive taste. Within it is a gallery, on the walls of which are painted all the great actions against the infidels, performed by members of the order; with the names of those who signalized themselves under-written in characters of gold. In this city also stand the seven inns belonging to the seven different bodies, which compose the whole fraternity. They are most of them very large and magnificent edifices, built in the manner of colleges, with many separate apartments, in which are lodged and entertained all the respective members of the society. At the extremity of the city Valette, which looks towards the sea, stands the castle of St. Elmo, directly opposite to Fort Ricazoli, assisting it in defending the entrance of the great harbour. On the other side of the peninsula, on which is situated the city Valette, is another large harbour, set apart for ships which come to Malta to perform their quarantine. In the middle of this harbour is a small island, on which stands a very fine lazaretto, and



MALTA. and a fortress built by the late grand-master Manuel de Vilhena, from whom it takes its name. All these immense fortifications are kept in the nicest repair, and mounted with above six hundred pieces of brass cannon; the order, notwithstanding, maintains no more regular troops than five hundred men, who are employed as marines and guards to the grand-master; insomuch that if they were surpris'd before they could call the different powers of Christendom to their assistance, they would not be in a condition to maintain a long and vigorous siege. The maritime forces of the order consist in five ships and six gallies: of the ships there are three which mount seventy guns, one of fifty, and one of thirty. The gallies are esteemed the best in the world, and are always ready, as well as the ships, to put to sea at a fortnight's notice. They go out regularly twice a-year to cruize upon the Mahometans, though they are forbidden by the trading nations to pass to the northward of Candia, and to appear within forty leagues of the coast of Ægypt, for fear of interrupting the advantageous commerce which is carried on in those parts of Turkey. After the performance of our quarantine, which, by a particular favour granted us by the grand-master, consisted in no more than twenty days, we again put to sea, and after a tedious navigation of five weeks came to an anchor in the harbour of Lisbon.

LISBON. LISBON the capital of Portugal, the ancient kingdom of Lusitania, is situated upon the banks of the river Tagus, about seven leagues from the sea. It is enriched by an advantageous commerce with the Brasils, whither it sends yearly several fleets under strong convoys, which return loaded with riches. Their cargoes consist chiefly in gold, the greatest part ready coined, and it is thence conveyed into the trading countries, which furnish the Portuguese with



with most of the necessaries of life. The Tagus is always filled with ships of all nations, but mostly English, who carry on here a flourishing and secure commerce. The entrance of the river is defended by several small fortresses, built at almost equal distances from the mouth of the river to the city of Lisbon. The view of this metropolis, from a distance, is of the utmost magnificence, being built on a gradual ascent, in the form of an amphitheatre, and extending itself in the figure of an half-moon, along the banks of the Tagus. Nor would its inside by any means belie its outward appearance, were not the inhabitants devoted to the most supine sloth and nastiness; which are so great, that you will scarce find a traveller, who will mention Lisbon otherwise than as a town remarkable for its uncleanness. What renders the inhabitants more inexcusable is, that through the abundance of water, which the neighbourhood of the Tagus affords, they have greater opportunities of keeping it clean than most cities in the world. The upper part of the town is well built, the streets are wide and regular; the houses more like palaces than the habitations of private persons; and the churches adorned with the most sumptuous and splendid decorations. There appears however, very little taste of architecture in the buildings at Lisbon, except the king's palace, situated near the sea-shore, which was built from a plan of Inigo Jones: had it been finished, it might have claimed a rank among the works of the most famous masters, being, though imperfect, well worth the observation of the nicest judges of architecture. Before the palace is a large square, which the inquisitors every two or three years make the scene of their inhumanity; burning with many religious ceremonies several poor wretches, whom they frequently with torments force to confess crimes, of which they were never guilty.



LISBON.

guilty. The authority of the inquisition is in this country unlimited; religion or rather superstition is predominant in Portugal in the utmost degree, infomuch that they, whose consciences are not of the tenderest make, are obliged by an outward shew of sanctity to cast a veil over their inward inclinations. It is owing to this motive that the present king, who is known for a man not much devoted to superstition, employs his whole treasures in religious uses. He has built a church and convent at Mafra, a village sixteen miles distant from the capital, at a most incredible expence, and endowed it for ever with a very considerable revenue. The church is of marble both inside and out, adorned with many statues by the most celebrated hands in all Italy; and yet it is only a vast pile of building without the least taste or true magnificence. In the convent three hundred Franciscan friars lead a very lazy life, being furnished with all necessaries from the benefactions of their sovereign. Within the convent are schools for disputes in all points of literature, and proper days assigned for the controversies in each particular science. The day on which I was there, the schools of theology, history, and mathematics were open, and I found in them the disputants raging and storming like madmen, using not only the most violent tones of voice, but the most menacing gestures, seeming resolved, if they could not convince their adversaries by the strength of their arguments, to frighten them into compliance. The moderator, who sat in a great chair in the middle of the school, seemed to do his utmost to pacify the two enemies, but all in vain, since the disputants interrupted him every instant with the utmost heat and fury, seeming to inform him that it would be most advisable for him not to involve himself in their quarrel. These violent proceedings appeared to me so excessively ridiculous, that I thought  
proper



proper to retire, for fear of affronting these learned gentlemen by bursting out into a fit of laughter in the middle of their sage dispute. LISBON.  
As the first school I entered was that of theology, I thought this great vehemence of expression might arise from the strong animosities, which frequently happen between people of different opinions in religion; but finding history and mathematics treated in the same furious manner, I concluded, (and upon information found my conclusion just,) that among the Portuguese he was esteemed the greatest orator, who had the strongest lungs; and whoever could place his body in the most menacing postures, was sure of gaining the applause of all lovers of learning. Joining to the convent a magnificent palace is building, in which, when finished, the king proposes to make his residence, that being at hand he may be more assiduous in his devotions. It was not long ago that there were above three thousand men employed in the building this vast pile, which are now reduced to the number only of one hundred; and the work is said to go on at present with as much expedition as when that great multitude of people were employed, who, like the builders of Babel, served only to create the utmost confusion and irregularity. Nor is this the only expence the king has been at to satisfy the avarice of his clergy, since he has enriched them with many new endowments, and flattered their pride by the establishment of a patriarch, who, in ecclesiastical affairs, acknowledges no superior but the pope, who confirms him in his office, being first nominated by the king. The strength of Portugal is not very considerable either by sea or land. The whole fleet consists in about twenty ships very ill fitted out in every respect, the Portuguese being but indifferent seamen. As for their land forces they are in the highest disrepute, having neither courage, experience, nor discipline, though



LISBON.

it is said, that against the Spaniards they would behave themselves with bravery; which is owing to the inveterate hatred between those two nations, who look upon each other as irreconcilable enemies. The country, excepting Lisbon, Oporto, and one or two other trading towns, is excessively poor, and but ill inhabited; but the capital abounds in wealth, of which it can never be destitute, so long as the Portuguese preserve to themselves the advantageous trade of the Brasils. Gold is almost the only coin, there being the utmost scarcity of silver, and little or no copper. In the mint is a piece of pure gold brought home lately in one of the Brasil ships, of the same form and consistence as it was dug out of the mines, weighing six thousand sequins; which is shewed to strangers as a curiosity. If the Portuguese were a people of the least industry, or knowledge of their own advantages, they might in a short time become one of the most flourishing nations in the world; but on the contrary, buried in sloth and ignorance, they suffer other countries to reap the various benefits; which Nature has bestowed on them. They have no manufactures; and their lands, for want of proper cultivation, seldom afford them what is necessary for their sustenance. Hence they are obliged to apply to foreigners both for their food and raiment; who, by assisting them in their necessities, enrich their own countries at the expence of an indolent nation, thereby receiving the due reward of their industry. The inhabitants of Lisbon are computed at near one hundred and forty thousand, among whom are to be reckoned fifteen thousand negro slaves. The city, standing upon five hills, on one of which is an old fortification strong only by its situation, serving at present as a prison for state criminals, contains thirty-two parishes, in which are an incredible number of monasteries, convents, churches, chapels,



chapels, and hospitals, which may be said almost to equal the number of houses, twenty thousand. LISBON.

After about a month's stay in this capital, setting sail with a fair wind, we in two days' time found ourselves becalmed opposite to CADIZ, about ten leagues to the northwest of the entrance into the straits of Gibraltar. Cadiz, anciently Gades or Gadeisa, was founded by the Phœnicians, in a situation advantageous for trade, to which that nation had an universal tendency. It is built upon an island, separated from the main land by a canal, over which is a large bridge of stone. The city is of an irregular figure, about five miles in circuit; and though there are many very good houses in it, yet the streets are narrow, crooked, and in cleanliness little superior to those of Lisbon. The inhabitants, however, are for the most part extremely rich, from the great trade which is carried on there to all parts of the world; the harbour being never without a vast concourse of ships from the East and West Indies, the Levant, and the North. CADIZ.

The next morning having passed the Straights we came to an anchor in the Bay of GIBRALTAR: the Straights are about ten leagues in length, and in the narrowest part four broad, bordered upon to the north by the extremity of the kingdom of Granada, and to the south by the coast of Barbary; upon which, opposite to Gibraltar, the Spaniards possess the fortress of Ceuta, continually blocked up by the Moors. This place was anciently celebrated for the Pillars of Hercules, which were no other than the two lofty mountains of Calpe and Abyla, bearing at a distance the resemblance of two columns. The fortress and city of Gibraltar is situated at the foot of Calpe, at the bottom of a very deep bay. The mountain is joined to the main land by a low isthmus GIBRALTAR.



<sup>GIBRAL-</sup>  
<sup>TAR.</sup> of about a mile in breadth, which is cut off in the middle by the Spanish lines; wherein is constantly posted a sufficient body of troops to prevent all communication between the English garrison and the country. Gibraltar is both by art and nature undoubtedly one of the strongest places in the world; its situation being such as to render the attack of it impracticable, except in one part, towards the isthmus; and that so narrow, that four men could not march abreast, being flanked on one side by the sea, and on the other by a deep morass, and at the same time exposed to the whole shot of the garrison. The remainder of the peninsula is composed entirely of an inaccessible rock of an immense height, the whole verge of which is defended by a very strong wall, whereon troops are daily posted to prevent surprise. The bay serves as an harbour, being large enough to contain as many ships as the king of England could by any means fit out. The place, however, where they most commonly anchor is commanded from the Spanish lines by a battery of eighty guns, which would oblige them to shelter themselves under the cannon of the fortress. The English garrison, in time of peace, commonly consists of six regiments, composing a body of three thousand men. All kind of provisions are very scarce in Gibraltar, since they are brought at a considerable expence from the opposite coast of Barbary; the Spaniards being so jealous of the English, and at the same time so blind to their own advantage, that, refusing all commerce with the garrison, they suffer the Moors to run away with a profit, which they might easily appropriate to themselves: contrary in this respect to the Dutch, who, acting upon a very different policy, during the wars in Flanders furnished the French in great measure with all the powder and ball, made use of against their own armies. The inhabitants



inhabitants of the town of Gibraltar are for the most part English, <sup>GIBRAL-</sup>  
 there being very few Spaniards, five or six families of Genoese, <sup>TAR.</sup>  
 and a pretty large number of Jews, who are all subject to the  
 military law, under the direction of a governor, who is commonly  
 an officer of the first rank. Within the whole extent of the walls  
 there is very little soil, the mountain being one continued rock, the  
 inaccessible parts of which are frequented by vast numbers of  
 monkies. About half way up the mountain is a grotto, resembling  
 in every particular that of Antiparos; excepting the depth and  
 extent, in both which it falls far short of it; though to a person  
 who has not seen the other, it may always bear the character of  
 one of the principal wonders of Nature.

Leaving Gibraltar we sailed twenty leagues, and anchored in the  
 road of MALAGA, a city very considerable for its commerce, <sup>MALAGA.</sup>  
 situated at the foot of a rising ground, and bordered to the northwest  
 by a very beautiful and fertile plain. It was founded in the times  
 of very remote antiquity by the Phœnicians, who named it Malacha;  
 which word, in their language, signifies dried fish, the neighbour-  
 ing sea abounding at present in all sorts of excellent fish, of which  
 that provident nation used to make a very advantageous branch of  
 trade. The chief exports at present consist in wine, which is  
 carried out in great quantities; but, notwithstanding the commerce  
 of this city flourishes very much, the inhabitants labour under the  
 lowest degree of poverty, being naturally averse to industry, and  
 suffering their whole trade to be carried on by the hands of foreigners.  
 Besides the road, in which our ship lay at anchor, there is a very  
 good harbour, secured by a fine mole from the violence of all winds.  
 The two gallies, which are constantly maintained in this port by  
 the king of Spain, remain under the protection of the mole, ready  
 armed,



MALAGA. armed, and fit to put to sea upon a few hours notice. Malaga is indifferently fortified either by art or nature, nor is the city of any great beauty, the streets being narrow, and the houses for the most part ill built. The cathedral church, however, on the adorning of which great sums of money have of late been expended, will, when finished, be worthy a country of a more refined taste in architecture.

MUNDA. About five leagues distant from Malaga is the city of MUNDA, still called by its ancient name, in the neighbourhood of which was fought the bloody battle between Julius Cæsar and the two sons of Pompey; when that conqueror affirmed, that he had many times fought for victory, but never before for life. Lucan, who throughout his whole poem manifests a sincere grief for the miseries occasioned his country by a long and obstinate civil war, expresses a particular detestation of this city, near which so much Roman blood was spilt.

— “ Proh tristia fata!

“ Non Uticæ Libye clades, Hispania Mundæ

“ Flêssêt \*.”

Luc. L. vi. l. 305.

“ Ultima funestâ concurrant prælia Mundâ †.”

Luc. L. i. l. 40.

As

\* “ How had that one, one happy day, withheld

“ The blood of Utica, and Munda’s field !”

Rowe.

† “ Let battles rage on Munda’s deadly plain.”

ANON.



As a contrary hard gale of wind was the sole cause of our putting <sup>CARTHAGENA.</sup> into Malaga, as soon as the weather became more favourable, we proceeded to CARTHAGENA, built anciently by the Carthaginians, and by them called Carthago Nova. Here I went to the top of an eminence, a little without the walls of the city, whence one has a very fine view of all the country round. This hill was, by the ancients, called Mons Mercurii, probably from some temple dedicated to that deity, which stood upon its summit. From this spot of ground Scipio Africanus, before he formed his attack, overlooking the city, observed what parts of it were in the worst condition of defence.

“Egreffus Scipio in Tumulum, quem Mercurii vocant, animadvertit  
“multis partibus nudata defensoribus moenia esse\*.” LIV. L. xxxvi. c. 46.

Hence I could easily discover the present situation of the city to be exactly the same as when it was in the hands of the Carthaginians, agreeing in every respect with the following description:

“Carthago impenso naturæ adjuta favore  
“Excelfos tollit pelago circumflua muros:  
“Arctatas ponti fauces modica insula claudit,  
“Quà Titan ortu terras aspergit Eoo.  
“At quà prospectat Phœbi juga fera cadentis,

“Pigram

---

\* “Scipio having gone to the hill, which they call the Hill of Mercury, observed in  
“many parts the walls left undefended.”



CARTHA-  
GENA.

“Pigram in planitiem stagnantes egerit undas,  
 “Quas auget veniens, refluusque reciprocatur æstus.  
 “Sed gelidas a fonte sedet sublimis ad Arctos  
 “Urbs impôsta jugo, pronumque excurrit in æquor,  
 “Et tuta æterno defendit mœnia fluctu.” SIL. Ital. L. 15.

In the account, given by all ancient authors of the siege of this place, there is a difficulty, which I must own myself incapable of reconciling with truth. We are told by them, that Scipio took the city by observing, that upon the retreat of the tide a certain part of the walls was left undefended, since there were no troops posted there, the sea being judged a sufficient safeguard on that side:

“Verum ubi concessit pelagi revolubilis unda,  
 “Et fluctus rapido fugiebat in æquora lapsu;  
 “Quaque modo excelsæ fulcârunt cœrula puppes,  
 “Hâc impune dabat Nereus transcurrere plantâ.  
 “Hinc tacitè nectens informidatus adire  
 “Ductor Dardanius, subitam trahit æquore pubem,  
 “Perque undas muris pedes advolat, inde citati  
 “A tergo accelerant, quâ fissus fluctibus Arris  
 “Incustoditam sine milite liquerat urbem.” SIL. Ital. L. 15.

Now the difficulty arising from this account is, that (as it is very well known) there is no tide in any part of the Mediterranean, except in the Gulph of Venice; this sea, notwithstanding the vast quantities of water which are continually running into it through the Steights of Gibraltar and the Dardanelles, remaining always at one settled pitch. I took particular care, when I was at Carthagenâ, to inform myself, whether at any certain period of the year



year they observed the water, after the manner it does in the ocean, to rise and fall by regular ebbings and flowings, and was assured by every one, that they had never heard of its rising a foot, neither in their own days nor those of their ancestors. Among many ancient Roman inscriptions, I found a very curious one inserted in the walls of the citadel, giving an account of the genealogy of Juba, king of Numidia: CARTHA-  
GENA.

REGI IVBAE. RE\*\*\*  
IVBAE FILIO. REGIS  
IEMPSALIS N. REGIS GAUD\*\*  
PRONEPOTI. REGIS MASSINISSAE  
PRONEPOTIS NEPOTI.  
II VIR QVINQ PATRONO  
COLONI

The present condition of this city is very different from what it was in the time of its prosperity; the inhabitants are poor, the houses ill built, and the fortifications very mean; and, notwithstanding the advantage of a spacious and secure harbour, the trade of the place is quite inconsiderable. The inhabitants, indeed, have little occasion for foreign assistance, living in a country productive of all the necessaries of life: the adjacent plain affords great quantities of corn and fruits, and abounds also in lead and silver mines, which turn to little account by reason of the scarcity of wood, for want of which it is impossible to carry on the works. The chief fortification of the city consists in an old castle on the top of a hill, which serves hardly any other purpose than that of



**CARTHA-** keeping the citizens in awe. The entrance of the harbour is, how-  
**GENA.** ever, defended by several small batteries, planted in inaccessible  
 parts of the mountains on both sides, which would much annoy  
 any fleet endeavouring to enter by force. Besides, the king of Spain  
 always maintains in the port eight galleys and five or six ships of  
 war; for the convenience of which he is at present building a very  
 fine arsenal.

After a few days stay at Carthage we again put to sea; and,  
 assisted by a favourable wind, soon arrived at Port Mahon. The  
**MINORCA.** island MINORCA, so called from being the lesser of the Balearick  
 isles, is situated to the eastward of Majorca, from which it is  
 distant only fourteen miles. Its port is one of the finest in the  
 world, which consideration chiefly induced the English to make  
 themselves masters of that, preferable to the other island. At the  
 entrance into the harbour, on the left hand, stands fort St. Philip;  
 which place, though the fortifications have cost the English nation  
 an incredible sum, is by no means capable of supporting a long  
 siege, since it not only requires a larger body of troops than the  
 king of England can conveniently send to such a distance, but is  
 also commanded by several eminences, where it is impossible to  
 prevent the lodgement of an enemy. At the extremity of the  
 harbour, about three miles distant from the fort, is situated the  
 town of Mahon, the usual residence of the English governor, of  
 whom the governor of St. Philip is wholly independent. This  
 city owes its foundation to Mago, brother to Hannibal, and ad-  
 miral of the Carthaginian fleet. From him it was called Ma-  
 gonia, which by corruption is now become Mahon. By the  
 following inscriptions, inserted in the wall of a private house  
 just



just within the gate leading into the town from the harbour, MINORCA, it appears that under the dominion of the Romans it was not only a Municipium or borough, but was also honoured with the title of Respublica.

L. FABIO. L. F

Q VIR

FABVLLO

AED. II VIR III

FLAMINI DIVOR.

AVG.

R. P. MAG.

OB MVLTAE EIVS

MERITA

Q. CORNELIO

Q. F.\*\*\*\*\* R\*I\*\*\*

C\*\*\*\*\* VNDO.

AEDIL. II VIR.

MVNIC. MAG\*\*\*\*\*.

FLA. DIVOR. P. F.

L. CORNELVS S.\*\*\*\*\*.

SOCERO ET

Q. CORNELIVS SAMVS

AVO OPTIMO OB

PLVRIMA MERI SACR.



MINORCA. Mahon, though it is the most considerable city in the whole island both for wealth and number of inhabitants, is not the capital; but Citadella, a city distant from it about thirty miles, surrounded by a strong wall, mounted with a good quantity of artillery, and defended by a garrison of five hundred men. There are, besides these, several other towns and villages, but all of too little consequence to deserve mention. The inhabitants of the island, exclusive of the garrison, and the few families of English, which are established there, amount in number to about twenty thousand. They are of the Roman Catholic religion, and in their language and manners Spaniards, with a small mixture of the Moorish customs, retained from that nation, which maintained itself in the possession of this island many years after they were expelled from off the continent of Spain. They have their own magistrates, and are allowed the free exercise of their own laws and religion; notwithstanding which extraordinary privileges they are continually wishing for a change of government, looking upon the Spaniards as those, who are to be their deliverers from a race of tyrants and infidels. The remains of antiquity in this island are very inconsiderable; the only traces of the Romans are the two inscriptions at Mahon. About two miles distant from that town are two mounds of earth, the outsides of which are covered with hewn stone: the inhabitants of the country call them heathen altars; to me they appear to be undeniably of Moorish workmanship, but I am at a loss to determine, to what use they were designed. The diameter of the largest mount is at the base ninety-seven feet, and its height thirty-five. Its diminution, which is regular, brings it to terminate in a round platform of about thirty feet across. At the



foot of the mount is a perpendicular stone ten feet high and two <sup>MINORCA.</sup> thick; on the top of which is placed, in a horizontal position, another stone twelve feet long, five and a half broad, and two thick. Beneath this are several small perpendicular stones three and four feet in height, without any horizontal one, placed upon the top of them. On the road from Mahon to the town of Allahor, near the village of Escaduz, is another mount of the same nature as that already mentioned. The perpendicular stone at the foot of it is twelve feet high and two thick; the horizontal one, which is supported by it, is twelve feet long, four broad, and two and a half thick. In the middle of this horizontal stone is a cavity three inches deep, twelve long, and six broad; and on the surface of the perpendicular stone two small cavities, which seem to have been cut out as steps to facilitate the ascent to the top of the horizontal one. There are also, on the top of the mountain Agathe, near the centre of the island, very plain traces of a Moorish encampment; being the last spot of ground, which they maintained after they were dispossessed of all the rest of the island. The soil here is rather barren than fruitful, many years not producing corn enough for the sustenance of the inhabitants: but the want of corn is more than supplied by the great quantities of excellent wine, the exchange of which furnishes them with all sorts of necessary provisions. The harbour abounds in very good fish, but particularly in a sort of shell fish called Dactyls, found in great quantities in the centre of certain large stones, which must be broke to pieces before the fish can be extracted. The only advantage, which the English receive from this island arises from the security of the harbour, a safe retreat in time of war  
for



**MINORCA.** for their shipping, which puts in here to refit, the arsenals being well furnished with all sorts of naval stores.

**GENOA.** Leaving Port Mahon, I set sail for GENOA, whither being arrived I finished my voyage; which, during the whole course of it, had proved much to my satisfaction, and prosperous even beyond expectation.



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## ATHENS

*Athena on a large round  
Inscription on*

ΑΓΑΘΗ ΤΥΧΗ

*Stone four feet high  
the first face*

ΕΠΙ ΤΟΥ ΜΕΤΑ ΤΕ...ΙΟΝ ΠΟΝΤΙ  
ΚΟΝ ΑΡΧΟΝΤΑ ΕΝ...ΤΟΥ Η ΠΡΥ  
ΤΑΝΕΙΑΣ ΟΙ ΠΡΥΤΑΝΕΙΣ ΤΗΣ ΠΑΝ  
ΔΕΙΟΝΙΔΟΣ ΦΥΛΗΣ ΤΙΜΗΣΑΝΤΕΣ ΑΥ  
ΤΟΥΣ ΚΑΙ ΤΟΥΣ ΑΙΣΕΙΤΟΥΣ ΑΝΕΓΡΑΨΑΝ  
ΕΠΩΝΥΜΟΣ ΘΕΟΠΟΜΠΟΣ ΘΑΛΑΜΟΥ ΠΑΪΑ

## ΠΑΙΑΝΤΕΙΣ

ΦΛ ΑΡΡΙΑΝΟΣ  
ΦΛ ΠΥΡΟΦΟΡΟΣ Π  
ΦΔ ΦΙΛΟΤΕΙΜΟΣ  
ΑΙΑ ΚΑΛΛΙΑΣ  
ΣΤΑ ΦΙΛΩΝ  
ΚΑ ΘΕΥΔΙΑΝΟΣ  
ΚΑ ΑΠΟΔΑΩΝΙΟΣ  
ΑΝΤΙΛΟΧΟΣ )  
ΔΕΙΟΣ ΠΥΘΟΥ  
ΙΩΝΙΚΟΣ ΑΒΡΩΝΟΣ  
...ΙΜΟΣ ΑΘΗΝΑΙΟΥ  
ΕΠΑΦΡΟΔΕΙΤΟΣ ΑΘΗΝΑΪ  
ΘΕΩΝ ΔΙΟΝΥΣΙΟΥ  
ΦΟΙΒΟΣ ΚΤΗΣΙΟΥ  
ΕΥΠΟΡΟΣ ΕΡΜΩΝΑΚΤΟΣ  
ΣΑΡΠΗΔΩΝ ΑΝΤΙΟΧΟΥ  
ΑΦΡΟΔΕΙΣΙΟΣ ΠΟΛΥΜΝΗ  
ΚΟΡΥΜΒΟΣ )  
ΤΡΥΦΩΝ ΕΠΑΦΡΟΔΕΙΤΟΥ  
ΘΕΟΦΙΛΟΣ )

## ΚΥΔΑΘΗΝΑΙΕΙΣ

ΦΔ ΑΜΒΑΚΧΙΟΣ  
ΕΥΠΟΡΟΣ )

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ΘΕΟΔΩΡΟΣ Ν  
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ΔΙΟΝΥΣ ΟΔΩΡΟΣ  
ΙΟΥ...ΕΡΟΦ...ΗΣ  
ΠΟΜ ΔΑ...ΟΣ  
ΠΕΙΝ ΙΕΡ...  
ΜΕ...ΕΠΙΒΩΜΩΝ  
...ΗΡΥΞ ΒΟΥΛΗΣ  
ΚΑΙ ΔΗΜΟΥ  
ΕΡ...ΝΕΙΚΑΓΟΡΟΥ  
...ΜΑΤΕΥΣ  
ΒΟΥΛΗΣ

... ..



ATHENS

ΠΡΟΚΛΕΙΔΗΣ ΜΗΤΡΩ  
ΗΛΙΟΔΩΡΟΣ ΑΡΤΕΜΩΝΟΣ  
ΑΡΤΕΜΩΝ)

ΠΡΕΙΜΟΣ ΑΛΕΞΑΝΔΡΟΥ  
ΑΝΤΙΓΟΝΟΣ ΝΟΥΜΕΝΙΟΥ  
ΑΦΡΟΔΕΙΣΙΟΣ ΕΙΣΙΔΟΤΟΥ  
ΖΩΣΙΜΟΣ ΕΙΣΙΔΟΤΟΥ  
ΠΕΙΝΑΡΙΟΣ ΦΛΗΜΩΝ

ΑΝΤΙΓΡΑΦΕΥΣ . . . . . ΕΡΕΙ . . .

ΠΕΡΙ . . . ΜΑ . . ΟΡΜΕΝΟΣ ΘΕ . . . . .

ΙΕΡΑΥΛ . . . . . ΟΝΟΣ ΕΠΙ . . . . .

ΥΠΟΓΡΑ . . . . . Σ ΜΥΡΩ . . . . .



## ATHENS

*The Inscription of**the second Face*

## ΑΓΑΘΗ ΤΥΧΗ

ΕΠΙ ΑΡΧΟΝΤΟΣ ΤΙΝ ΗΙ<sub>xxx</sub> ΟΝΤΙΚΟΥ ΒΗΣΙ  
<sub>xxx</sub> ΓΤΡΑΤΗΓΟΥΝΤΟΣ ΕΠΙ ΤΑ ΟΠΛΑ ΒΑΛΕΡ  
 ΜΑΜΕΡΤΙΝ<sub>xxxx</sub> ΑΡΑΘΩ<sub>xxx</sub> Η ΠΡΥΤΑΝΕΙΑΣ  
 Ο ΓΡΑΜΜΑΤΕΥΣ ΤΩΝ ΒΟΥΛΕΥΤΩΝ ΤΗΣ ΑΚΑΜΑΝ  
 ΤΙΔΟΣ ΦΥΛΗΣ ΦΙΛΟΥΜΕΝΟΣ ΕΡΩΤΟΣ ΚΕΦΑΛΗΘΕΝ  
 ΤΙΜΗΣΑΣ ΤΟΥΣ ΣΥΝΑΡΧΟΝΤΑΣ ΚΑΙΤΟΥΣ ΑΙΣΕΙ  
 ΤΟΥΣ ΑΝΕΓΡΑΨΕΝ

## ΣΦΗΤΤΙΟΙ

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 ΔΗΜΟΣΘΕΝΗΣ  
 ΕΥΦΡΟΣΥΝΟΣ  
 ΕΥΜΕΝΗΣ  
 ΑΠΟΛΛΩΝΙΟΣ  
 ΕΠΙΓΟΝΟΣ ΜΑΡΚΟΥ  
 Α<sub>xx</sub> ΣΤΕΙΔΗΣ  
<sub>xxx</sub> ΔΙΟΣ ΑΡΙΣΤΕΙΔΟΥ  
 ΔΙΟΝΥΣΙΟΣ ΑΡΙΣΤΕΙΔΟΥ  
 ΑΣΚΛΗΠΙΑΔΗΣ ΑΡΙΣΤΕΙΔΟΥ  
 ΑΣΚΛΗΠΙΑΔΗΣ ΠΡΟΣΔΟΚΙΜΟΥ  
 ΑΒΑΣΚΑΝΤΟΣ ΑΣΚΛΗΠΙΑΔΟΥ  
 ΛΥΣΙΜΑΧΙΔΗΣ)  
 ΑΓΑΘΟΚΛΗΣ ΕΥΜΕΝΟΥΣ  
 ΗΡΑΚΛΕΙΔΗΣ  
 ΝΗΡΕΥΣ ΑΛΕΞΑΝΔΡΟΥ  
 ΡΟΥΦΟΣ)  
 ΘΑΛΛΟΣ ΔΙΟΝΥΣΙΟΔΩΡΟΥ  
 ΙΟΥ ΦΙΡΜΟΣ  
 ΑΤΤΙΚΟΣ  
 ΠΟΝΤΙΑΝΟΣ ΛΑΜΥΡΟΥ  
 ΕΡΕ ΑΣΙΑΤΙΚΟΣ  
 ΑΙΛΙΟΣ ΘΕΟΤΕΙΜΟΣ  
 ΔΙΟΓΕΝΗΣ ΘΕΟΦΡΑΣΤΟΥ  
 ΔΙΟΝΥΣΟΔΩΡΟΣ ΜΟΣΧΟΥ  
 ΔΕΙΟΣ)  
 ΚΑΛΥΣΑΝΔΡΟΣ

## ΘΟΥΡΙΚΙΟΙ

ΜΕΜΕΠΙΒΩΜΩ  
 ΑΤΤΙΚΟΣ ΓΛΑΥΚΩΝΟΣ  
<sub>xx</sub> ΕΙΚΕΡΩΣ ΕΠΙΚΤΗΤΟΥ  
 ΚΥΡΤΕΙΔΑΙ  
<sub>xx</sub> ΓΑΘΩΝ ΦΟΙΒΟΥ  
<sub>xxx</sub> ΗΝΩΝ  
 ΕΡΜΕΙΟΙ  
 ΑΠΟΛΛΩΝΙΟΣ  
 ΚΟΡΝΗΔΙΑΝΟΣ  
<sub>x</sub> ΟΛΑΡΓΕΙΣ  
<sub>xxxx</sub> ΤΣΥΜΝΑΓΟΡΑΣ  
<sub>xxxxxx</sub> ΔΙΟΝΥΣΙΟΥ  
<sub>xxxxxxxxxxxxxxxx</sub>  
 ΔΙΟΝΥΣΙΟΣ  
 ΕΠΩΝΥΜΟΣ  
<sub>xxxx</sub> ΟΣ ΘΕΟΓΕΝΟΥΣ  
 ΣΦΗΤΤΙΟΣ  
 ΑΙΣΕΙΤΟΙ  
<sub>xx</sub> ΙΕΡΟΦΑΝΤΗΣ  
<sub>xxxx</sub> ΑΠΙΟΣ ΑΤΤΙΚΟΣ ΒΗΣΑ<sub>xx</sub>  
<sub>xxxx</sub> ΔΗΜΟΥ ΑΓΝΟΣ ΣΥΜΦΟΡΟΥ  
<sub>xxxxxx</sub> ΜΑΧΗΣ ΛΑΜΠΡΕΥΣ  
<sub>xxxxxxxxxxxxxxxx</sub>







## ATHENS

*The Inscription of**the third Face.*

## ΑΓΑΘΗ ΤΥΧΗ

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*The Track of a Voyage performed by the late  
JOHN EARL OF SANDWICH  
Commander of the  
MEDITERRANEAN SEA.*





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